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A critical edition of the Temporale sermons of MSS Harley 2247 and Royal 18 B XXV.

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A CRITICAL EDITION OF THE TEMPORALE SERMONS
OF MSS HARLEY 2247 AND ROYAL 18 B XXV

SUSAN POWELL

Doctor of Philosophy

University of London King's College



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ABSTRACT

A Critical Edition of the Temporale Sermons
of MSS Harley 2247 and Royal 18 B XXV

Susan Powell

The 52 sermons edited in these volumes present the text of the Temporale section of a fifteenth century sermon collection in British Library MS Harley 2247 (H). (Four saints' lives included in the Temporale are omitted from the edition.) The sermons are throughout collated with a sister MS, British Library MS Royal 18 B XXV (R), and, where possible, with a third MS, the first binding of MS Gloucester Cathedral Library 22 (Gi), which contains six of the same sermons.

The HR sermon collection represents the revision of a recension of John Mirk's Festial, to which have been added other sermons, some of which stem from a collection preserved imperfectly in MS Cambridge University Library Gg.vi.16 (C). This collection has in part been transmitted independently in sermons preserved in MS Bodley e Musaeo 180 (B), MS Durham University Library Cosin V.IV.3 (D), the second binding of MS Gloucester Cathedral Library 22 (Gii), and Lincoln Cathedral Library Dean and Chapter MS 50 (L).

A General Introduction to the edition describes H, R and Gi and discusses their inter-relation. The choice of H as base text and the editorial procedure adopted are explained, and the language of H is analysed. Part I presents the 26 sermons added to the Festial revision, and an Introduction describes the MSS involved and discusses their inter-relation and the sources of some of the sermons. Part II presents the 26 revised Festial sermons, and an Introduction discusses the MSS of the Festial and their inter-relation, giving details of the revisions made in his exemplar by the reviser. The Text of both parts is supplied with Notes, and the edition as a whole is furnished with a Select Glossary and a Select Bibliography. The Appendices include the texts of those sermons in C, B and one of the Festial MSS (MS Durham University Library Cosin V.III.5) which bear comparison with the edited sermons.

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GENERAL INTRODUCTION

The Edition

The 52 sermons of this edition represent, with the exclusion of 4 saints' lives, the Temporale section of a fifteenth century sermon collection contained in two British Library MSS, MS Harley 2247 (H) and MS Royal 18 B XXV (R). A third MS, Gloucester Cathedral Library MS 22 (Gi), contains 6 sermons based on an exemplar of the HR type.

In both H and R the collection is divided into a Temporale and a Sanctorale section, and each MS contains 92 sermons, H having 56 and R 55 in the Temporale and H 36 and R 37 in the Sanctorale.¹ The collection is unusually full, two sermons being normally supplied for each day in the Temporale, but occasionally three (e.g. the first Sunday in Lent) or even four (Easter Day in R). The reason for this multiplication of sermons for the same day can be explained by the fact that the collection is basically a revised version of John Mirk's early fifteenth century sermon collection, the Festial, which has been augmented by the interpolation of sermons from other collections. For convenience, the present edition separates these additional sermons (as they will be called) from the revised Festial sermons, as Part I and Part II.

In the Temporale, the additional sermons are: Advent Sunday (I/1, HR1;² I/2, HR2), the Nativity of Christ (I/3, HR6; I/4, HR7), the Circumcision of Christ (I/5, HR12), Septagesima Sunday (I/6, HR16), Sexagesima Sunday (I/7, HR18), Quinquagesima Sunday (I/8, HR19), Ash Wednesday (I/9, HR21; I/10, HR22), the first Sunday in Lent (I/11, HR24; I/12, HR25), the second Sunday in Lent (I/13, HR27), the third Sunday in Lent (I/14, HR29), the fourth Sunday in Lent (I/15, HR31), Passion Sunday (I/16, HR33), Good Friday (I/17, H38/R38; I/18, H39/R38), Easter Day (I/19, H42/R41; I/20, H43/R42; I/21, H44/R43; R44), Rogation Days (I/22, H46; I/23, H47/R46), Ascension Day (I/24, H49/R48), Whit Sunday (I/25, H52/R50), Trinity Sunday (I/26, H54), the Dedication of a Church (R54).

The revised Festial sermons in the Temporale section are: Advent Sunday (II/1, HR3; II/2, HR4), the Nativity of Christ (II/3, HR5), St. Stephen (HR8), St. John the Evangelist (HR9), Holy Innocents (HR10),

St. Thomas of Canterbury (HR11), the Circumcision of Christ (II/4, HR13), Epiphany (II/5, HR14), Septuagesima Sunday (II/6, HR15), Sexagesima Sunday (II/7, HR17), Quinquagesima Sunday (II/8, HR20), the first Sunday in Lent (II/9, HR23), the second Sunday in Lent (II/10, HR26), the third Sunday in Lent (II/11, HR28), the fourth Sunday in Lent (II/12, HR30), Passion Sunday (II/13, HR32), Palm Sunday (II/14, HR34), Tenebrae (II/15, HR35), Maundy Thursday (II/16, HR36), Good Friday (II/17, HR37), Holy Saturday (II/18, H40/R39), Easter Day (II/19, H41/R40), Rogation Days (II/20, HR45), Ascension Day (II/21, H48/R47), Whit Eve (II/22, H50/R49), Whit Sunday (II/23, H51), Trinity Sunday (II/24, H53/R51), Corpus Christi Day (II/25, H55/R52; II/26, H56/R53), the Dedication of a Church (R55).

The sermons of the Sanctorale section are not presented in this edition, nor are the four saints' lives which are included within the Temporale section, St. Stephen (HR8), St. John the Evangelist (HR9), the Holy Innocents (HR10), St. Thomas of Canterbury (HR11). The Sanctorale are predominantly Festial-based sermons, with the exception of those for the Annunciation of Our Lady (R64), Relic Sunday (HR73), the Nativity of Our Lady (R81), All Saints' Day (H89, R90), All Souls' Day (H90, R91), and a Memorial sermon (H92).³

1

1 For an explanation of the terms Temporale and Sanctorale, see Volume II, p.29.

2 The first reference (I/1) refers to the sermons as edited (Part I, Sermon 1); the second reference refers to the sermons as arranged in the MSS and listed in Appendix 1 (e.g. HR1 refers to the first sermon in both H and R, while H39/R38 refers to the 39th sermon in H, which is the 38th. in R).

3 Whether Festial-based or not, the Sanctorale are dependent on the Legenda Aurea, with the exception of the sermon for Relic Sunday and the Memorial sermon.

Description of the Manuscripts (HRG1)

1
Harley 2247 British Library

²S. xv². The Festial ff. 1-213v. Collation iii + 214 + v. Two foliations, one in ink centrally at the foot of each folio recto 1-212 (but actually 213, since 34 and 35 both numbered 34), the second in pencil top right recto 1-215 (including the vellum fly-leaf)⁴. Material paper and vellum, the first two quires entirely vellum and the last entirely paper.⁵ Ff. 1r, 2r are slightly damaged by damp. Size of page approximately 293 x 210 mm., of frame 200 x 130 mm. Approximately 33-36 ll. per page. Each bifolium is pricked and there is frame-ruling. Quiring 1⁸ (lacks 2,3)-27⁸.⁶ The first four or five folios of each quire are signed, although the signatures have sometimes been removed in whole or part by trimming. The signatures are at first alphabetical (omitting i, j, u, w).⁷ There is only a slight trace of the signature for quire 23 (z?); 24 is 9, 25 is .., 26 is est, 27 is amen. Catchwords at the end of each quire.⁸ One hand: a good secretary. Ornamental pen-drawn capitals to each sermon, the first blue, thereafter red. Quotations, proper names, titles usually underlined in ink. Frequent marginal subject heads by scribe; others (including comments, revisions, corrections, scribblings) in later hands. Erasure and cancellation of "pope of Rome" and "pope" on f. 192r and throughout the Corpus Christi sermon of ff.125r-126r. On f.214r the Latin title and commencement in English of a narratio, probably in the hand of the scribe, also the name "haryson", and scribblings of "possessor huius libri est dominus alyn" and "possessor huius libri est galicelmus alyn". On f.214v notes on fasting before confession. On f.215 recto and verso notes referring to the text in the hand of John Covell. In sixteenth-century hands the following names: "Thomas Malore of thys parische of Milton Hernes" (f.31v); "Thomas toud" and "Thomas tould of paueam" (f.40r);¹⁰ "Thomas heaward" and "anne hys daughter" (f.42v); "Thomas", "Thomas miler of that parishe of milton hernes"¹¹ and "Thomas toulde of thys parishe" (f.45v); "thomas tould of paueam" and "wyllam parler of by gatte" (f.63v); "thomas sande" (f.106v); Thomas "toulde de paueam in cou? wdford husband man" (f.161r); "Thomas Johnson" (f.178r); "paueam" and "pauenen" (f.197r); "John Smith" and "John Daye" (f.214v). The following dates: the "17" year of Elizabeth's

reign (i.e. 1575) (f.86v); the "seauenth" year of her reign (f.93v); the "15" year of her reign (f.144r); the "seauenthe" year of her reign (f.152v); and frequent references to a bill made at different dates.¹² The MS was clearly in the Bedford area as early as 1565. According to Humfrey Wanley,¹³ it was in the possession of John Covell (1638-1722) before being sold to Edward Harley, second Earl of Oxford in 1715-16. Lady Oxford sold his MSS to the nation in 1753, since when this has been one of the MSS in the British Museum Harleian collection. The red and gold crested binding is modern but parts of the original brown binding with tooled decoration around a gold border have been pasted inside the front and back covers.

R Royal 18 B xxv¹⁴ British Library
S.xv.ex.¹⁵ Sermons ff.1-139v, ending imperfectly ("as þei wolde þere ayrys"). Collation ii + 139 + v.¹⁶ Two foliations, one in ink top right recto 1-141, the second in pencil alongside correcting the loss of two ff. after f.83 (86 renumbered as 84), 1-141.¹⁷ Material paper, with one vellum endleaf (modern foliation f.140). Size of page approximately 300 x 210 mm., of frame 225 x 150 mm. Approximately 35-43 ll. per side. Each bifolium is pricked and there is frame-ruling in crayon or scored, with guide-lines within the frame. Quiring 1-6¹²-7¹² (lacks 12)⁸¹² (lacks 1)-11¹²¹²¹² (lacks 10-12).¹⁸ The inner bifoliations of the first two bindings were misbound at the time of the original binding.¹⁹ Signatures have been cropped considerably but what remains suggests that the first five folios of each quire were signed, the first quire with Roman numerals, quires 2 and 3 alphabetically, 4 with Roman numerals, 5,6 and 7 alphabetically, 8 alphabetically with the addition of 8 (e.g. b8 modern foliation f.84), 9 alphabetically plus 9 (e.g. a9, f.95), 10 alphabetically plus x (e.g. ax, f.107), 11 alphabetically plus xj (e.g. dxj, f.122), 12 alphabetically plus xij, (e.g. xij, f.135). Catchwords at the end of each quire (the last pages of the seventh and the twelfth quire are missing). One hand, an untidy, cramped and badly-written secretary. Only the first sermon and that on f.19v have rubricated initials, although spaces have been left thereafter, often with the letter to be decorated written in small. Titles to sermons are spaced throughout, occasionally surrounded by a box, sometimes written in the margin (e.g. f.34v) or omitted

altogether (e.g. f.2v). No underlining. Some marginalia between ff.1r and 7v and on f.13v. On end leaf i(f.140r) two notices in different hands of confessions heard between 1532 and 1536, and the names "Alis Jamys" and "Elina Taylor". Two pasted slips on end leaf ii(f.141r), one a contemporary Latin and English note beginning "Gaudeamus de omnibus sanctis propter 4or causas", the other a Latin note on the interpretation of the text "Est puer unus hic", John 6. One pasted slip on end leaf ii verso (f.141v), a continuation in Latin of the four causes on the recto side (f.141r). There is no evidence of ownership or provenance, and it is not in the old catalogues, but Warner and Gilson suggest that it probably belonged to John Theyer, sale catalogue no. 40. The modern blue and gold binding bears the crest of George II and the date 1757.

Gi Gloucester Cathedral Library 22, Press No. 1 ²⁰

Gloucester Cathedral Library 22

S. xv². ²¹ Part I six sermons and part of a seventh pp. 1-44, Part II sixty Dominical sermons pp. 45-722,²³ Part III eighteen stories (imperfect) from the Gesta Romanorum pp. 723-87.²⁴ Collation 400. Foliation in pencil at outer top corner of each side of each page 1-796 (two pages are omitted in the pagination after p. 79 and numbered later 79B and 79C, two pages are omitted after p.439 and numbered 439* and 439**, and pagination moves from 277 on the recto of one leaf to 288 on its verso). Material paper. Size of page approximately 215 x 150 mm., of frame approximately 155 x 95 mm. for Gi and Giii, approximately 145 x 85 mm. for Gii. Approximately 25-29 ll. per page in Gi and Giii, 24-28 in Gii. Gi and Giii have frame- and line-ruling made with a pointed instrument, Gi frame-ruling only, in ink, apart from a few pages with line-ruling. Quiring 1⁸ (but reduced to 6 by stitching) 2⁸-48⁸-49⁸ (but reduced to 7 by glueing) 50⁸ (but reduced to 1 by stitching). Signatures are not visible. There are catchwords at the end of each quire. Each of the 3 parts is a separate binding, Gii and Giii having been bound together at an early date, since sixteenth century scribblings on pp.787-96 at the end of Giii refer to the sermons of Gii.²⁵ Two hands, one for Gi and Giii, the second for G ii.²⁶ Rubrication is sparse throughout. There are numerous marginal scribblings, mostly referring to the text of Gii. Pp. 787-96 consist entirely of scribblings in several sixteenth century hands. At the top of the final

page, p.796, appear the words "master pendilton doctor of deuinite".

27

On p.308 is a Latin distich:

Quisquis in hunc librum
sua lumina verterit vnquam
Nomen subscriptum perlegat
iste meum
per me Rowlandum Willat

"Rowlandum" has been crossed through and the following written in a different hand:

deus est verus et omnes
homines sunt mendaces
nomen subscriptum perlegat iste meum
Radulphus willetus.

It is possible that "Rodolphus Wyllstat" on p.626 refers to the same person.²⁸

On p.785 appears a reference to "John Cox of Haddon".²⁹

Ker suggests that the MS is the "Postills English",³⁰ one of three MSS given to the Cathedral by prebendary Hugh Nash (d.1675). On p.4 of the MS is a note in a recent hand that it is "the gift of Henry Fowler MD Alderman of the City of Gloucester, and Brewer suggests that the MS passed from the Willets to Henry Fowler, a physician and alderman of Gloucester, who presented it, together with 13 other MSS, to the Dean and Chapter Library some time after 1660."³¹

- 1 Described in the Catalogue of the Harleian Manuscripts in the British Museum, 1808, and in Wakelin, 1967, pp. 100-01.
- 2 In this notation, and in the manuscript descriptions as a whole, I follow the practice of Ker, 1969. The dating suggestion of the second half of the fifteenth century is Dr. A.I. Doyle's.
- 3 There are 3 plain new (probably 1965) leaves at the front and four leaves at the back (the first dated February, 1880, the rest 5 October, 1965). These last are preceded by a vellum fly-leaf contemporary with the original MS.
- 4 According to Humfrey Wanley, "library-keeper" to Robert, and then Edward Harley, first and second Earls of Oxford, who catalogued the Harley MSS between 1708 and his death in 1726, the first foliation is "in the hand of Dr. John Covell late Master of Christs College", as is the title "First Sunday in Advent" on f.1r. The foliation postdates the loss of 2ff. after f.1. The second foliation probably dates from February 1880.
- 5 The outer bifoliations of the rest of the quires are vellum, the inner paper (e.g. in the third quire the first and last folio and the innermost bifoliation are vellum, the second and third and sixth and seventh folios are paper). (Following British Library practice, I use "vellum" as a general term for sheep or calf skin.)
- 6 The loss from the first quire antedates both foliations, as noted above.
- 7 Trimming has removed the signature of the first quire.
- 8 Catchwords also appear on ff.7v, 16r and 155v.
- 9 Dr. Doyle suggests comparison with Plate 21(i) in Parkes, 1969, which can be dated to the second half, possibly the third quarter, of the fifteenth century.
- 10 i.e. Pavenham, Bedfordshire (Mawer and Stenton, 1926, pp.36-37).
- 11 i.e. Milton Ernest, Bedfordshire (Mawer and Stenton, p.24).
- 12 The marginalia is extensive and takes the form of annotation and elucidation of the text (in the scribal and later hands) as well as pen-trials and scribblings.
- 13 Catalogue of the Harleian MSS in the British Museum: "the number of whose Leaves is all along noted at the bottom, by the hand of Dr. John Covell late Master of Christs College, all whose Manuscripts, not of his own hand-writing, my noble Lord now living, bought of him many years agoe". A correspondence between Covell and Wanley exists on the sale of the books, which took place on 27 February, 1715 or 1716 at a cost of £300.
- 14 Described by Warner and Gilson, 1921, II, p.298 and by Wakelin, 1967, pp.101-02.

15 Dr. Doyle assigns the unlooped h and l to the period 1460-70, "and it might be as late as the last quarter of the century".

16 The first fly-leaf is decorated recto in the patterned blue paper covering the inside front cover. The second fly-leaf is plain. Both are modern, i.e. contemporary with the binding. Endleaf i (f.140) is vellum, showing signs recto of a cover having been pasted over the edges. It is contemporary with the MS. Another vellum leaf has been cut out just before it. Endleaves ii and iii are contemporary with the binding, the latter bearing the note "ff.141". Endleaves iv and v are contemporary with the two fly-leaves, the second decorated verso with the patterned blue paper covering the inside back cover.

17 The first foliation does not include the endleaves, while the second numbers the first two endleaves as ff.140 and 141.

18 Two ff. have gone after f.83, post-dating the first foliation, but there is sign of only one sheet having been cut out there. One vellum folio has been cut out after f.139 (modern foliation). Since H adds an extra sermon here, it seems likely that this quire was originally of six, rather than five, bifoliations like the rest.

19 Ff. now numbered 2-11 in both foliations have been bound within the bifoliation 13/24, and ff.14-23 within the bifoliation 1/12. The misbinding is original and the hand of the first foliation, together with another earlier hand, directs from f.lv to f.14r, from f.23v to f.12r, from f.13v to f.2r, and from f.11v to f.24r.

20 Described by Brewer, 1954, pp.390-99; Sandred, 1971, pp.11-24; Ker, 1972, p.3.

21 The date is based on an examination of the watermarks and handwriting by Sandred, pp.13-21.

22 Part I of the MS (hereafter referred to as Gi) has been discussed in detail by Brewer, pp.391-96. For a full treatment of Gi in this edition, see Volume I, pp.26-33.

23 Part II of the MS (hereafter referred to as Gii) is discussed in Volume I, pp. 82-107 passim.

24 Part III of the MS (hereafter referred to as Giii) is dealt with in full and edited by Sandred.

25 Brewer, p.391.

26 From the use of the unlooped d, Dr. Doyle would date Gi to after 1430. He suggests that it is earlier than R. Sandred (p.2) compares Gi and Giii with Plate XLII (of 1478) in Johnson and Jenkinson, 1915, and with Plates VIII no. i (of 1481) and IX, no. ii (of 1492-93) in Jenkinson, 1927.

27 Brewer (p.397) shows that this refers to Henry Fendleton, who took his B.A. from Brazenose College, Oxford in 1542 and his D.D. in 1552. He was a preacher and writer who supported first the Protestant and then the Roman Catholic faith, being imprisoned under Elizabeth. He was made Rector

of Blymhill in Staffordshire in 1552 (although the title seems not to have been valid) and Sandred (p.22) notes that he received a number of preferments in 1554, including Todenham in Gloucestershire (which might explain the MS's presence in that county). He died in 1557 and was buried at St. Stephen's, Walbrook.

28 Brewer (p.398) points out that a Ralph Willet of Gloucestershire matriculated at New College, Oxford in February, 1597/98 and held several benefices, and that a Roland Willet of the same county and college matriculated in 1604. He suggests plausibly that these two Willets were members of the same family, into which the MS passed from Pendleton.

29 Brewer suggests (p.398) that there may be a connection with the Ralph Cox or Cocks who was Pendleton's predecessor at Blymhill, or with John Cox of Whaddon in Buckinghamshire who matriculated from Jesus College, Cambridge at Easter, 1574.

30 Ker, p.3, who gives no further information on this (? erroneous) comment.

31 Brewer, p.398.

The Inter-relation of the three Manuscripts (HRGi)

Since there are only six sermons common to all three MSS (H, R, Gi), the relationship between the two main MSS (H and R) will be established first.

1. The Inter-relation of HR

Although H and R represent substantially the same sermon collection, being based on a common archetype, neither is copied from the other, and in fact the close relationship both in the content of the collections and in their texts does not hold beyond the first third of the MSS.

A common archetype

H and R share common errors, chiefly omissions, which indicate that they were transcribed either from a common archetype or from sister MSS based on a common archetype.

A small number of the numerous omissions common to both MSS may be specified here. They may generally be explained as eyeskip on the part of the scribe of the archetype, as in the case of the omission at II/18/61-62¹ of "And aftir þat oyle and creyme is put into þe water", an omission which invalidates the following interpretation, that thereby the union of heaven and earth is signified. At II/19/111-14 both MSS omit a sentence essential to the text, where again the principle of homeoarchy satisfactorily explains the omission, since both sentences began with the same words "And þo".² At II/16/58 arrhythmia is responsible for the omission in H and R of the essential monosyllable "but".³

The loss in both MSS of the second and third divisions of the argument in I/21 may be explained by an imperfect common copytext, as may the abruptly truncated ending of II/7 (with the comment in R, "require pro fine"), when compared with the peroration of the Festial sermon on which it is based.

Of common errors, two minor but notable ones may be cited. At I/4/122-24 H reads, "after Cristes blessing birth þere was no vessell in þe persone of mankinde þat myght holde and kepe grace". The context clearly

requires the reading "before", and in fact R's original reading, "aftire", has been so altered. The evidence of other MSS and of the source corroborates this emendation and points again to a faulty archetype. At II/11/56 the same conclusion may be drawn from the reading in both H and R of "is was" for "it was".

Neither MS a Copy of the Other

There is ample evidence that the errors common to H and R result from a common copytext (at whatever remove) rather than from one MS having been copied from the other directly.

In the first place, H was not copied from R. In I/9 a substantial part of the text is missing in R, perhaps through error, perhaps by loss of a folio in the copytext by the time R was copied.⁴ Further evidence is supplied by the omission of part of the text of R due to eyeskip:

H (I/2/4) euery man and woman and euery Cristen creature
R euere ...Cristen creature

H (I/2/67-70) we must cast away þe werkes of derknes. I finde
 þe second, we must take vpon vs the werkis of
 brightnes. The clene armour of þi soule must be
 clennes.
R we must ...be clensyd

H (I/3/51-53) a maide shuld bere a childe. Then they seyð þat
 myght neuer be þat a maide shulde bere a childe,
 and so þei went
R a mayde schuld bere a chyld ... and so thei went

H (I/4/35-39) good werkes be schewd plentyuously, second wrath is
 declared with mercy, third from endles dethe be we
 made free, fourth from gostely currupcion clene
 purged we be. First I sey in Cristes blessid
 birth goode werkes be shewed plenteuously.
 Philosopheris say
R goode workys be schewed plentuosely ...
 Phylosofers say

That H was not copied from R is clear, too, from the numerous errors of misreading or miscomprehension in R:

H (I/1/7-8) shortly to speke of, falshede, syn and vntrewthe
haue than grete dominacion

R schortly to speke oft passyd (altered to "oft
tymes") synne and vntrewyp haue pane grete
dominacione

H (I/2/52-55) We shall not aray oure soules with gloteny ...but
contrary with abstinence, besynes and chastitee

R we schall not aray oure sowles in glotonye ...but
contrary with abstynens, be synys and chastyte

H (I/3/39-42) "Gloria in excelsis Deo et in terra pax hominibus
bone voluntatis" - ioye and blisse, honour and
worship be to God in heuens and pees to men of good
wille beyng in erthe

R "Gloria in excelsis Deo" - ioy and blysse, honour
and wurschypp be to God in heven and pees to men
of good wyll beyng in herte

H (I/4/8) all is for sorowe

R all is for socoure

H (I/4/68-71) "Sol iusticie per omnia prospexit et gloria Domini
plenum est opus eius" - oure souereyn Saviour Criste
Ihesu is verrey son of rightwisnes, all thinges
beholding

R "Sol iusticie per omnia prospexit et gloria Domini
plenum est opus eius" - oure Lorde God and souerane
Saueoure Criste Ihesu is verrey sane of ri3twysnes,
all thyng is holdyn to hym

H (I/4/99-100) recure sike men sodenly withoute intervall of tyme

R recure a seke man with trawale of tyme

H (I/4/144) his myghti mercy, his benignyte and grace

R hys my3tyfull mercy, hys begynnyng and grace

- H (I/5/104-07) oure souereyn Savioure Criste Ihesu pat day toke
vpon hym ...to save vs by pat holy signe and
bleding tokyn from pe powere of pe feende
- R oure soueran Saueoure Criste Ihesu toke vpon
hym ...to saue vs. pat holy syngne of bledyng
toke away pe powere of pe fend
- H (I/6/12) eft sones
- R oft sythys
- H (I/7/13) good lande, sesenable and well-tylled
- R good lond, resonably and well-tyllyd
- H (I/7/42) it dryeth away
- R it beryp away
- H (I/7/86-88) in pe dredefull day of dome euery man and woman
shall answee and yelde his verdite of all pat he
hape done
- R on pe dredefull day of dome euery man and woman shall
answee and 3elde hys verrey dep of all pat he hap
do
- H (I/8/96-97) "Wellaway" and a clowte,
- All pis worlde come in and owte
- R waylyng and a clowde of all pis worlde pat gope
in and owte

Similarly, R was not copied from H. At times (though less frequently than in R, which is a careless and inaccurate MS) H shows omissions which may be supplied from R:

- H (I/2/97-99) arayed in many wise ...Mannes soule
- R arayd in many wyses. Bot why seyp pe profet "arayd
in many wyse"? For mannys sowle
- H (I/3/122-23) pe devell ...and delyuered mankinde
- R pe deuyll, and so Crist concludyd pe deuyll and
delyuered man

H (I/4/77-79) he cannot noye nor bere rancor nor wrath within
hym ...But als son as

R he cannot noy nor be rancor nor wrope withinne hym,
also be it pat pou bete hym or chastys hym.
But as sone as

Divergences between the two MSS

The collection as contained in the two MSS begins to differ substantially in content and text from the first Good Friday sermon onwards (II/17). The divergences between the two MSS can no longer be explained as omissions resulting from eyeskip or as misreading or miscomprehension on the part of the R scribe.

Divergences in Content

The divergence in content is shown by the division of one sermon into two in one MS, but not in the other, or by the occurrence in one MS of sermons which are not found in the other.

The two additional Good Friday sermons in H (I/17, I/18) appear in R as just one sermon. The sermon for the Conception of Mary (H59) is split into two in R (R58, R59), as are the sermons for St. Mark (H68; R66, R67) and Ss. Philip and James (H69; R68, R69). After this point H contains 7 sermons not found in R (I/22, I/26, II/23, H64, H65, H66, H92), and R contains 5 sermons not found in H (R44, R54, R55, R64, R81).

A number of comments may be made on these differences. The creation of two or three sermons out of one provides, of course, extra preaching material (cf. H64, H65, H66 which are based on just one original Festial sermon for the Annunciation of Our Lady). The absence from R of the Festial sermon for Whit Sunday (II/23) may be because the additional Whit Sunday sermon (I/25) is very similar, both being based on material from the Legenda Aurea. Similarly, the absence from R of the Festial sermon for the Annunciation of Our Lady (H64, H65, H66) may be explained by the fact that R includes a new sermon for the day (R64) which is also based on the Legenda. Of the sermons found in R but not H, those for the Dedication of a Church, one of which is based on the Festial and one not (R55 and R54), may have been omitted from H if it was not intended as a collection to be used for preaching in church.

Divergences in Text

It has already been noted that the divergences between H and R begin from the first Good Friday sermon onwards (II/17). The textual divergences between the two MSS are most marked in the Sanctorale sections of the MSS, where R generally shows a revision of the original Festial text (the Sanctorale section contains predominantly Festial-based sermons) which is considerably more extensive than that in H.⁷ Within the Temporale section, the most notable divergence is at I/21/58-93, where the text preserved in H discusses why the priest alone should receive the Eucharistic wine, while R deals with the problem of how the whole body of Christ may be contained in each Host.

For the purpose of the present edition, a sermon from the Temporale section will be studied in some detail, one of those supplied for Good Friday (I/18). H contains 3 sermons for that day, one based on the Festial (II/17) and two additional sermons (I/17, I/18). In R these last two appear as only one sermon (R38). This third Good Friday sermon in H (the second half of the second sermon in R) is especially suitable for study since the Latin source is available to us, one of Jacobus de Voragine's distinctiones, under the heading Passio.⁸ Both H and R represent a close translation of Jacobus' distinctio, but H consistently preserves words, phrases and syntax closer to the original Latin than R.

For example, part of the exemplum from life with which Jacobus illustrates his theme may be compared in its original Latin with the versions in H and R:

Jacobus

Nota quod gentes videntes nouam rem et inconsuetam multum mirantur

H (I/18/6-8)

It is to witte þat whan men se a new þyng, wondirfull, lytyll or not seen before tyme, the merveyll gretely of it

R

It is to wete þat what tyme a man seþp a newe þyng he marvels on hyt

The differences are perhaps not remarkable, but H preserves the plural of "gentes videntes" in "men se" (where R has "a man seþp"), loosely translates "inconsuetam" as "wondirfull, lytyll or not seen before tyme" (where R omits these words), and closely translates "multum" as

"gretely" (which is not found in R). Further examples may simply be listed:

Jacobus

humanus intellectus nunquam quiescit in talibus

H (I/18/10-11)

mannes vndirstanding neuere cessith in such pinges

R

mans vndirstondyng neuer sesyp

Jacobus

acceperunt tunicam eius, et laceratam ac intinctam in sanguine edi

H (I/18/39-40)

toke þe cote, kyrtell or garment of Ioseph, the rent it and sprengt it with blode

R

toke þe cote or þe carment of þaire broþer Ioseph

Jacobus

Allegorice, vendito Christo a discipulo et empto a tenebrosis Iudeis, qui comparantur Egypcijs

H (I/18/48-50)

Allegorice - oure souereyn Savyoure Criste Ihesu, solde bi his appostil Iudas and bought of þe cursed Iewis, which be like vnto þe Egipcyans

R

By Ioseph is vndirstonde, oure soueran Saueoure Crist Ihesu by þe invie of hys apostil Iudas was sold to þe Iues, þe whyche be vndirstond þe Egipcians

Jacobus

eum manibus virginis reliquerunt

H (I/18/55-56)

þei left hym in þe keping and in þe handes of his meke modir Maria

R

þei layd hym on þe meke armis of hys modir Mary

Jacobus

vide et obserua

H (I/18/60)

vide et obserua

R

vide et considera

Jacobus

Et respondit Iacob ex testimonio sacre scripture, dicens, "Fera pessima deuorauit filium meum", id est, inuidia deuorauit filium suum Ioseph.

Istud testimonium ad hanc runsiōnem habes, Sapiencie 2^o, "Dixerunt impij apud se non recte cogitantes, 'Venite et circumueniamus virum iustum' " et cetera. Et in fine hoc dixerunt et enarrauerunt, quia "excecauit eos malicia eorum", id est, inuidia.

H (I/18/79-87)

This question may be answerd bi witnes of holy scripture. "Fera pessima deuorauit filium meum" - a cursed and a cruell wilde best, þat is to sey, þe malicious envye of þe cruell Iewis, hath devoured and slayne my wel-beloued son Ihesu. The wittenes of this answere is write, Sapiencie 2^o, "Dixerunt impij apud se non recte cogitantes" et cetera, et sequitur, "Ecce, cecauit eos malicia eorum" - the malice of þe venemous Iewis made þeym blynde.

R

Þis question may be schewed by edificacion of scriptur. A cursyd and wilde best gladly wyl dispoile any thyng þat he may comen by whych he hap inuie to, videlicet, þe maliciouse Iwes, fore þe inuye þat þei had to oure mercyful Lord Crist Ihesu, þei devowred hym petyvosely as cruel aduersaryes gyltles as of hys deserte. Vnde Sapiencie 2 - þe malice of þe inuyose Iwes hap made þem blynde.

Jacobus

immaculatum agnum

H (I/18/91)

immaculatum agnum

R

immaculatum Dominum

A comparison of the underlined parts of the Latin source with the underlined parts in H's translation shows the close dependence of the latter on the original. R, on the other hand, is throughout markedly different from H and therefore from the original version of the text. Before the first Good Friday sermon of the collection (II/17), textual divergences between H and R can be explained by the facts that neither MS is directly dependent on the other, that the scribes of both MSS are liable to create errors in their transcriptions, and that the scribe of R

is particularly susceptible to such errors. After this point in the text, however, divergences are sufficiently substantial to indicate either a change of copying method in the R scribe or his use of a different copytext.

The suggestion of impromptu paraphrasing on the part of the R scribe might be made, and there is indeed some evidence to suggest that he made conscious, as well as mechanical, alterations in his copytext.⁹ However, consistent textual alteration after a certain point in the MS (not supported by a change of scribe, since the hand continues throughout) is unlikely and errors of omission due to eyeskip, which continue to occur in R, suggest that the scribe was not as acutely conscious of his text as would be necessary for such paraphrasing to take place.

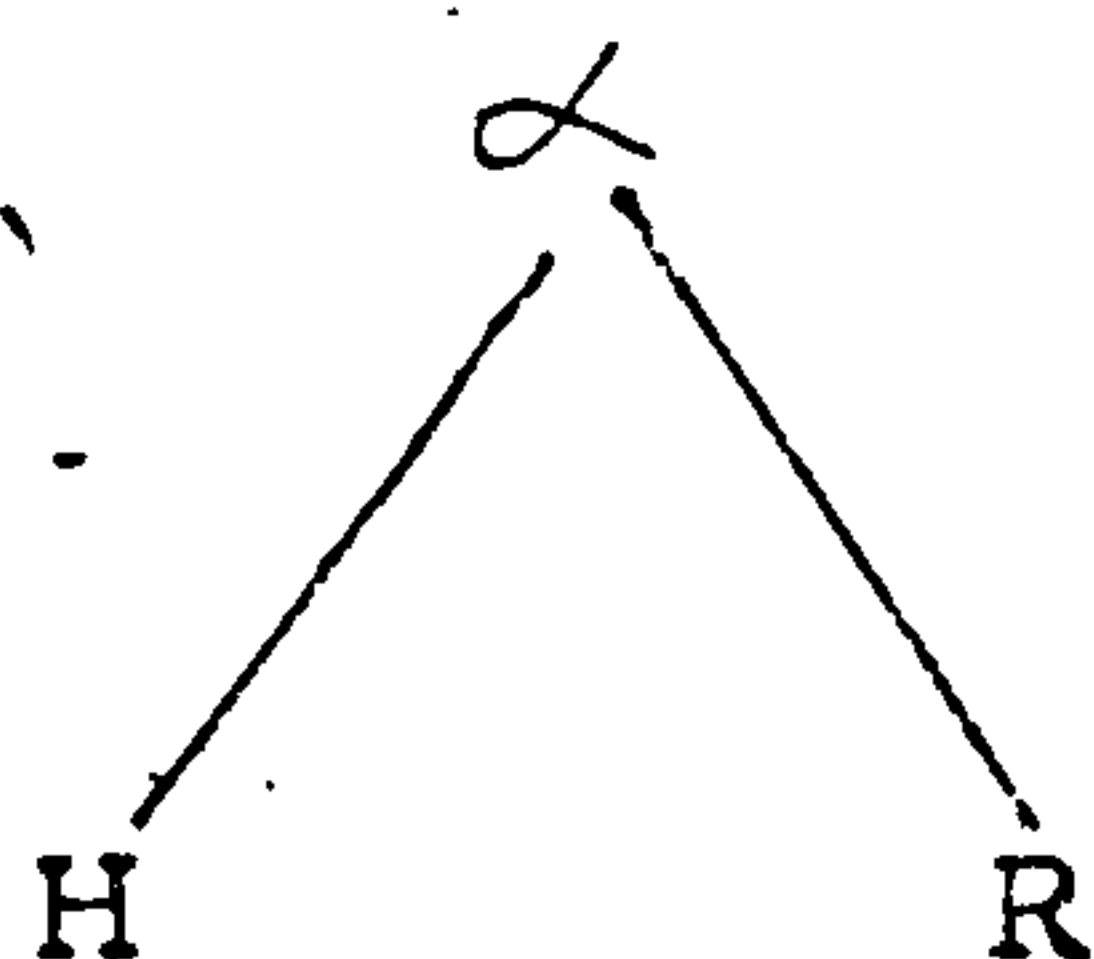
Moreover, there exists further evidence in the sermon which is the subject of study here that R was after the first Good Friday sermon working from a different copytext from H. In this sermon (I/18) the ending is fuller in R than in H, where the sermon concludes abruptly with the translation of the Gloss cited, and without the usual peroration. In R the sermon continues with an exemplum urging a sorrow for the dead Christ comparable to that of the turtle-dove for her dead mate, and ends with a suitably conventional leavetaking.¹⁰ It seems likely that R's extra material was an original part of the sermon. The subject matter is fitting and the reference back to the interpretation in the Gloss in "Behold þis lamentable complaynt of þat mercyful modire of Ihesu" connects it to the earlier part of the sermon. Moreover, H, in its division of R's one sermon into two, seems already to show some corruption, since the second of the two (I/18) is not a true sermon, but, as its title ("Figura in Die Parasave in Passione Domini") suggests, merely a figura or exemplum. (On the other hand, it must be pointed out that H's second sermon shows integrity in being a translation of one of Jacobus's distinctiones, with no material from any other source.) However, whether R's material and format represents the original or not, it is clear that the notion of impromptu paraphrasing on the part of the R scribe must be rejected from this evidence alone, while consideration of the substantial revisions in R's Sanctorale section of the collection confirms the use of a different copytext from H.

It must, then, be accepted that R's copytext changed after a certain point in his transcription. The new copytext was certainly based on the old, since errors common to H and R continue to occur. But it was a text which had not only been copied less closely, and to a certain extent deliberately less closely, than the other, but which also showed considerable revision and addition of material from the HR archetype, noticeably in the Sanctorale section.

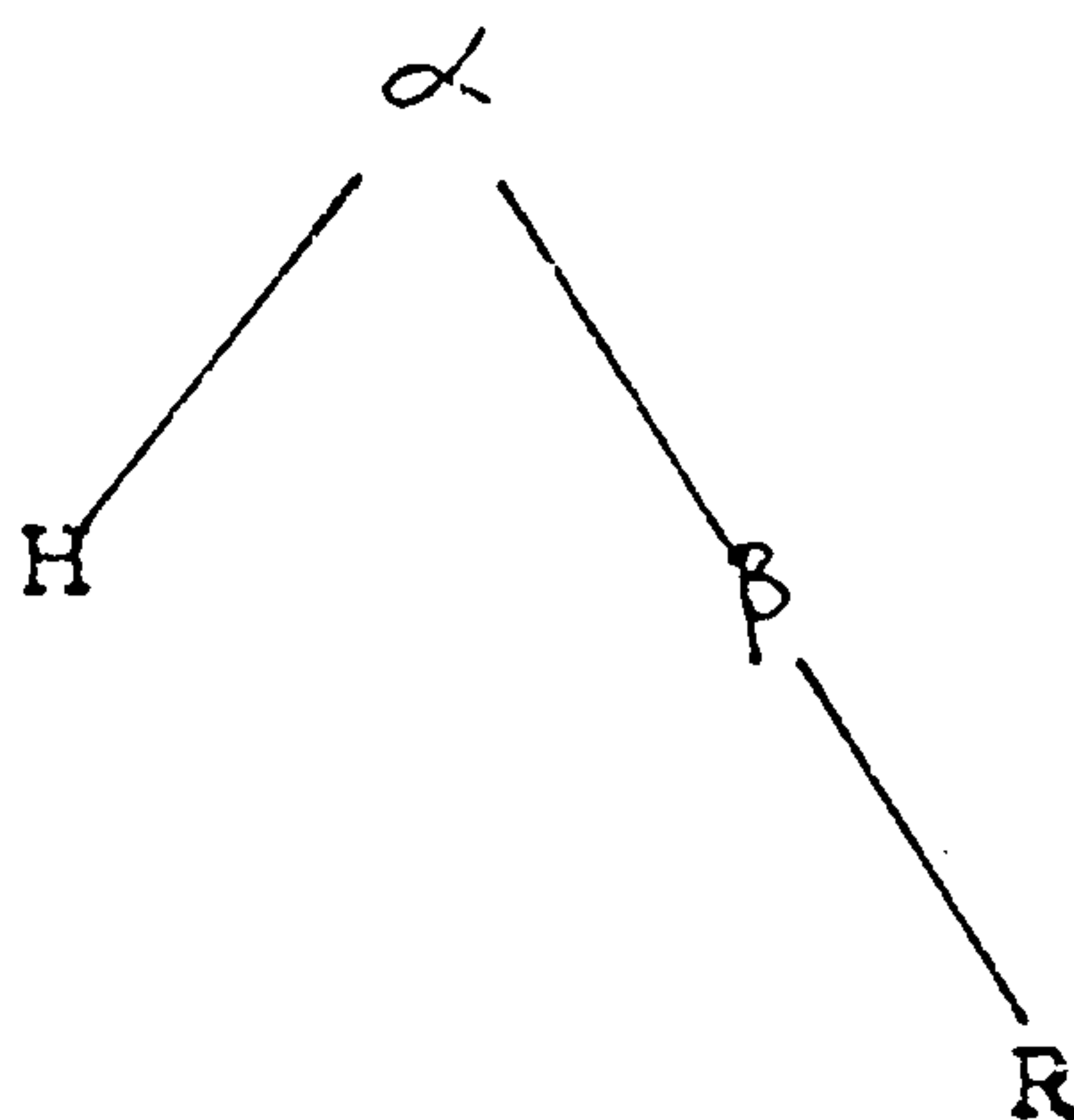
Conclusion

H and R are based either on a common copytext now lost(α) or on lost sister MSS (α and β). (Stemma (i) posits the former and stemma (ii) the latter relationship.) Neither MS is a copy of the other. R is a less careful copy than H and the readings of H are throughout of superior authority to R. However, after the first Good Friday sermon in the collection, the contents and text of the two MSS diverge so substantially that R's use of a new copytext must be posited from then on, one based on α . This new copytext is of considerably less original authority than that used throughout by H.

(i)



(ii)



2. The Inter-relation of HRCi

Only the first binding of G (Gi) is relevant to our immediate consideration of G's connections with H and R.¹¹ Gi consists of 7 sermons, the last ending imperfectly. The first four sermons, all for Advent, correspond to the first four sermons in the HR collection. The fifth sermon, entitled "Sermo Pro Anima", has been identified by Brewer as an extract from one of John Felton's Sermones Dominicales.¹² It is therefore irrelevant to the present discussion. The sixth and fragmentary seventh sermons, however, present a more complex situation.

Brewer has pointed out that the sixth sermon "is not a straightforward adaptation, since it is a mixture of two parts from two different sermons in the Royal and Harley manuscripts and only one of these parts goes back to Mirk".¹³ He does not comment on the seventh sermon. In fact, the sixth sermon, which is for Septuagesima Sunday, is compiled from the two sermons for that day in the HR collection, I/6 and II/6, the latter, as Brewer suggested, a Festial-based sermon. The Gi sermon follows the text of I/6 as far as the concluding sentence and then continues without a break from the text of II/6 almost to the end of that sermon, concluding with a new peroration.¹⁴ In fact, the Festial sermon, II/6, readily adapts to this treatment. After an introductory discussion of Septuagesima, it deals with a theme of three divisions, the three medicines prescribed by the Church to heal mankind. The illustrative material for the second and third of these divisions is the story of Adam and Eve, and it is this which has been used for the second part of the sixth sermon in Gi. The seventh sermon uses this Festial sermon, II/6, from the beginning but ends imperfectly at the beginning of the first division.

Brewer has stated of Gi: "The compiler of the Gloucester sermons was working from an exemplar represented by the Harley and Royal collections, and not from Mirk direct".¹⁵ Comparison between the Festial-based sermons of Gi (II/1, II/2, II/6), the Festial MSS and the revised Festial sermons in the HR collection demonstrates conclusively that Brewer's statement is correct and that Gi is closer to HR than to any other MS. The exact nature of this relationship may be determined by a comparison of variant readings in the first sermon in each MS (I/1),¹⁶ which reveals that Gi is a direct copy of neither H nor R, nor was either H or R copied from Gi. The text of Gi is consistently superior to R but contains idiosyncratic and

unauthoritative readings of its own.

Gi not copied from H or R

Gi is a direct copy of neither H nor R. At times it agrees with H rather than R:

I/1/2	HGi	Sonday
	R	day
I/1/7	HGi	growes
	R	is growyng and increasyng
I/1/7-8	HGi	shortly to speke of, falshede
	R	schortly to speke oft passyd (altered to "oft tymes")
I/1/9	H	spoliacions
	Gi	spolyacion
	R	spoliance
I/1/11	HGi	to rebell
	R	to be rebell
I/1/18	HGi	absent
	R	cast owth
I/1/23	HGi	and warnyng to
	R	and warnyp
I/1/26	HGi	wronges
	R	warkys
I/1/27-28	HGi	shall be shewed lawes of iustice
	R	trewyth schal be schewed and iustyse
I/1/47	HGi	contynence
	R	concyens
I/1/60	H	myghtfull
	Gi	myghtyfull
	R	meke

I/1/65 HGi amending
 R amendment

However, at times Gi agrees with R rather than H:

I/1/7 H malice
 RGi malyce and wykkydnes

I/1/9 H robereis
 RGi robre

I/1/9 H tresons
 RGi treson

I/1/11-13 H as it was like to haue ben in this reem within fewe
 yeres, had not Gode shewed to vs of his gode grace
 RGi as oftyn times (ofte G) hap ben sene in dyuers remys

I/1/14 H right simile wise
 RGi ry3t so

I/1/18 H synnes
 RGi synne

I/1/19 H transgressions
 RGi transgression

I/1/24 H men
 RGi people

I/1/34 H leders and doctours
 RGi deseveabyll leders

I/1/50 H say
 RGi sayd

I/1/54 H his fadir in heven
 RGi pe fadire of hevyn

I/1/67 H synner
 RGi son

Gi not copied by H or R

The evidence of the rearrangement of the sixth sermon in Gi clearly removes the possibility that the perfect original of Gi was copied by H or R. There is also, however, evidence that Gi does not represent any direct intermediate stage between the HR transmission, since it has idiosyncratic readings of its own:

I/1/10	HR	many
	Gi	many odyr
I/1/19	HR	and malice
	Gi	malyce and all dysposyion þat ys ewyll
I/1/35-36	HR	þe way of pride
	Gi	very pride
I/1/38	HR	fykell flessh
	Gi	flesch
I/1/48-49	HR	corrupcion and wrecchednes (of levyng <u>add.</u> R)
	Gi	corripcion and wrothnese
I/1/56	HR	þou wolt haue it
	Gi	þou wilt
I/1/58	HR	craft of carpentrye
	Gi	carpyntars crafte
I/1/58	HR	pore modir
	Gi	modur
I/1/62	HR	men
	Gi	pepull
I/1/62	HR	meke and lowe
	Gi	meke
I/1/65	HR	full remyssion
	Gi	remissyon
I/1/68	HR	lecherous lyving
	Gi	lecherous and vicious levyng

Gi 'superior to R

The exact relationship of Gi to H and R cannot be satisfactorily determined. The text of Gi is consistently superior to R, as is revealed by comparison with the sermon's source, the Fasciculus Morum, and the superior related MS, Cambridge University Library Gg vi 16 (C):¹⁷

<u>Fasciculus</u>	breuiter, omnis iniusticia
C	schortlye to seke (<u>sic</u>) off, ffalshed
HGi (I/1/7-8)	shortly to speke of, falshede
R	schortly to speke oft passyd (altered to "oft tymes")

<u>Fasciculus</u>	spoliaciones
C	spolyacions
H (I/1/9)	spoliacionꝝ
Gi	spolyacion
R	spoliance

<u>Fasciculus</u>	absens
C	absent
HGi (I/1/18)	absent
R	cast owth

<u>Fasciculus</u>	insolencijs et iniurijs
C	wrongys
HGi (I/1/26)	wronges
R	warkys

<u>Fasciculus</u>	continencie
C	continense
HGi (I/1/47)	contynence
R	concyens

The evidence would seem to suggest that both H and Gi are fairly careful copies of the archetype, while R's readings are usually inferior. At I/1/36-37 Gi's reading of "with hys" (cf. Fasciculus "cum suis", C "with hys") is superior to both H and R (H "which is", R "to"). And at I/1/67 R joins with Gi in the authoritative reading "son" for H's "synner"

(cf. Fasciculus "filius", C "son").

Unauthoritative readings in Gi

However, Gi's readings are not consistently close to the source, as the following idiosyncratic examples show:

<u>Fasciculus</u>	insolencie et legis diuine transgressionones
C	synnys, transgressions, wykkudnes and malyce
HR (I/1/19) ¹⁸⁻	synnes (synne R) transgressions (transgression R), wikkednes, falshed and malice
Gi	syn, transgressyon, wykkydnes, falshed, malyce and all dysposyion pat ys ewyll

<u>Fasciculus</u>	viam elacionis
C	the wey off pride and elacion
HR (I/1/35-36)	pe way of pride and elacion
Gi	very pride and elacion

<u>Fasciculus</u>	feditatem
C	corrupcion and wrechednes
HR (I/1/48-49)	corrupcion and wrecchednes (of levyng <u>add.</u> R)
Gi	corripcion and wrothnese

<u>Fasciculus</u>	delicta non videt vis amoris
C	Ffor the enteere luff off the ffadure consydyr not ye deffawte off the son
R (I/1/90-91)	For pe entyre loue of pe fadire consyderyp not pe faute of pe synne
Gi	rememberyng pe entyr leve pat pe fadur hadde to hys son and not redardnyng ayen hym of his defautys

Important evidence relating to the archetype thesis posited above¹⁸ is provided by the fact that Gi at times agrees with R, where H preserves the superior reading, while it never agrees with H with R preserving the superior reading. This would suggest that the first hypothesis of a single common archetype should give way to the second hypothesis, of sister MSS preserving at times the same common errors, copied independently by

H and R, Gi being then copied from the R archetype. The numerous instances of Gi agreeing with H in contradistinction to R do not detract from this second hypothesis, since R's transmission of the text is throughout particularly erroneous and idiosyncratic. The instances of Gi agreeing with R in contradistinction to H would of course corroborate the second hypothesis. It must be remarked, however, that the differences between RGi and the other MSS are not sufficiently substantial to completely exclude the first hypothesis.

The following examples may be cited of Gi's agreement with R, where H preserves the authoritative readings:

<u>Fasciculus</u>	sediciones, multe iniurie et nulle correcciones
C	robbryes, deseytes, tresons and many wrongys doo withowte correccion
H (I/1/9) -10	robereis, deceytes, tresons and many wronges done withoute correccions
RGi	robre, deseytys, tresoun and many (odyr <u>add.</u>) wrongys do withowten correccion

<u>Fasciculus</u>	insolencie et legis diuine transgressionones
C	synnys, transgressions ...
H (I/1/18-19)	synnes, transgressions ...
RGi	synne, transgression ...

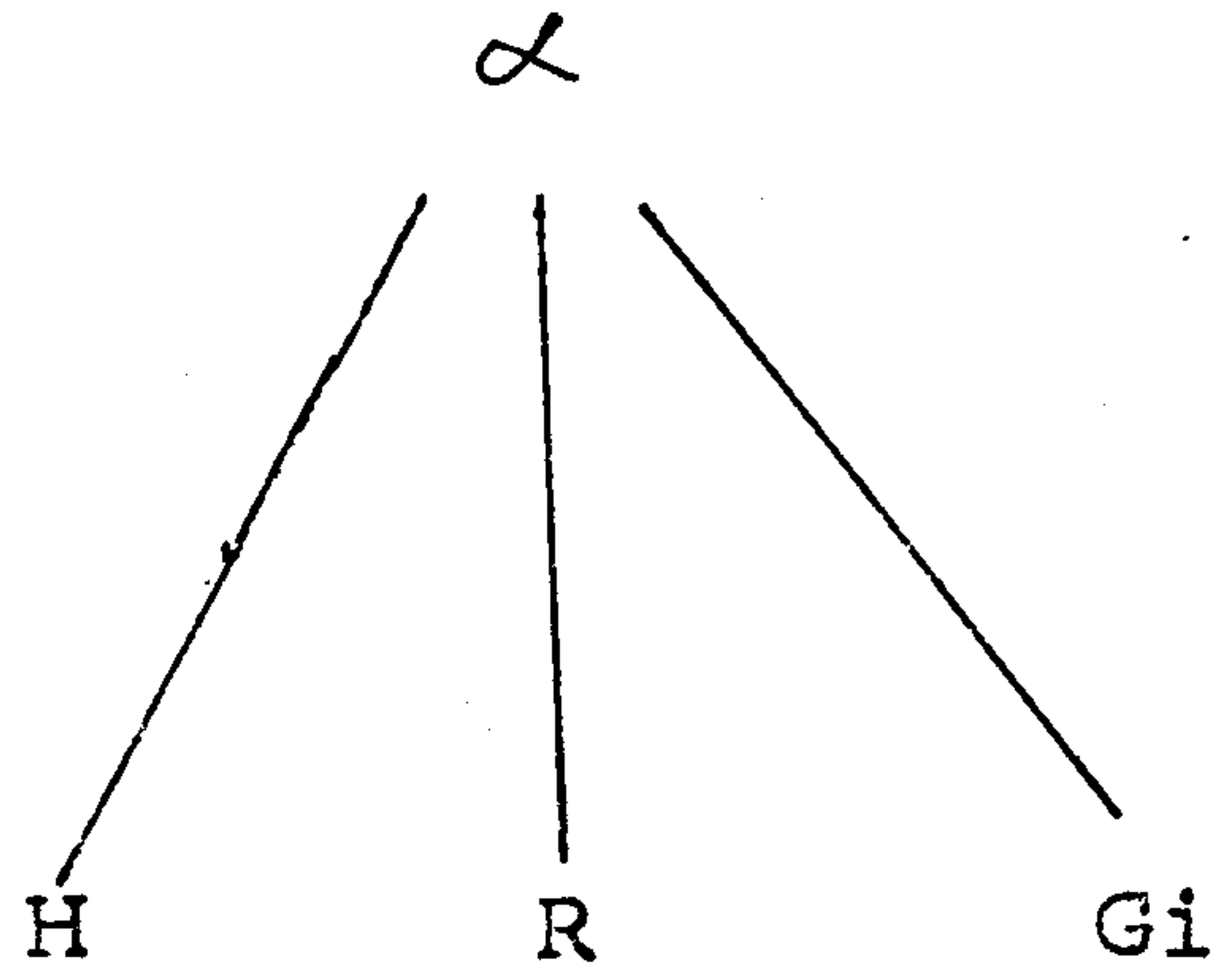
<u>Fasciculus</u>	ductoribus
C	leders and gydys
H (I/1/34)	leders and doctours
RGi	deseveabyll leders

Conclusion

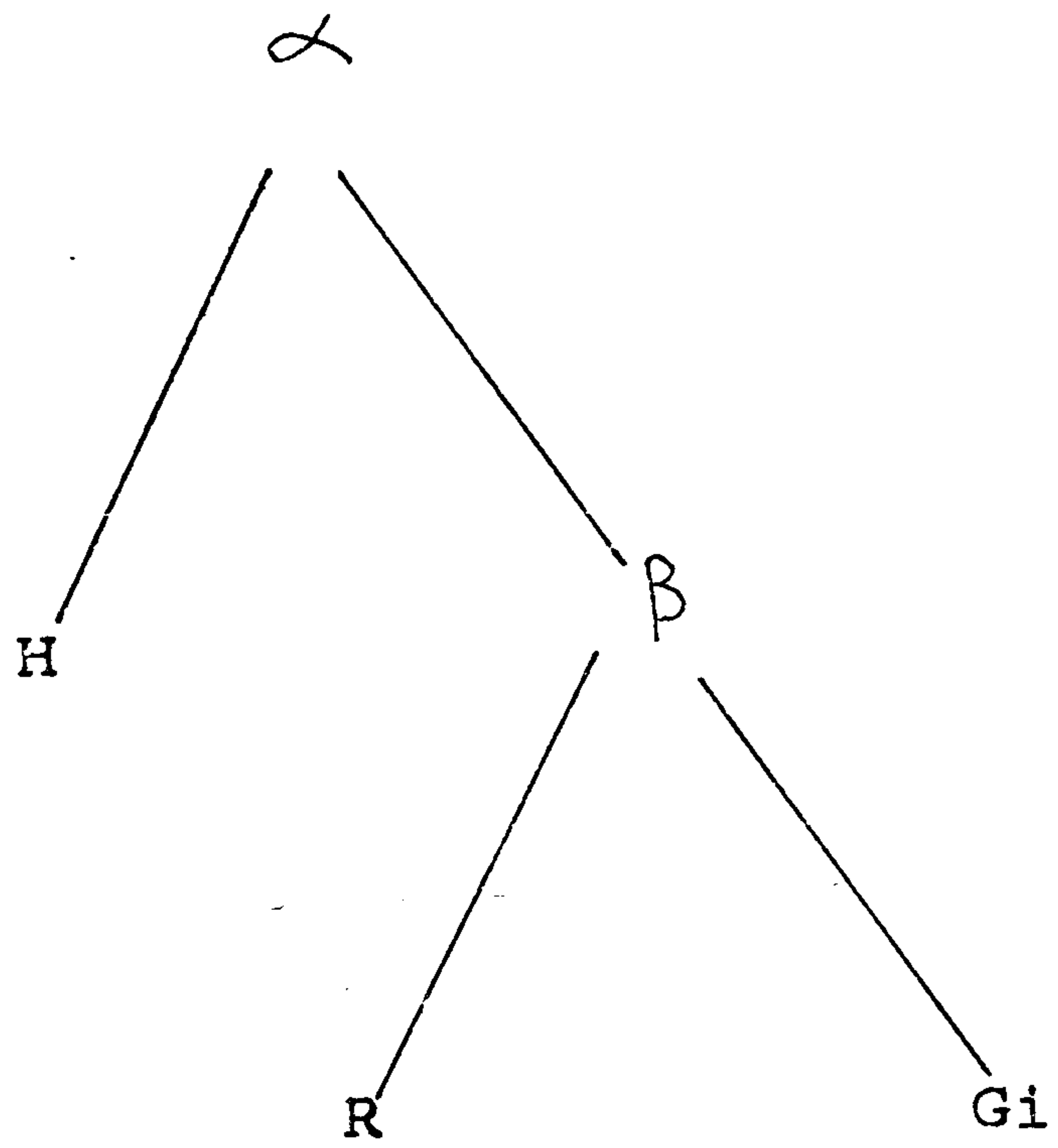
Gi is a direct copy of neither H nor R, nor was it copied by H or R. Either it was copied from the single archetype (\propto) used by both H and R for the first third of each MS or, if H and R were copied independently from sister MSS, it was copied from R's rather than H's copy text, (i.e. β). ¹⁹Stemma (i) posits the former and stemma (ii) the latter relationship. It was throughout copied with more care than was R but introduces several important modifications of its own to the original

text (not least the rearrangement of I/6 and II/6).

(i)



(ii)



- 1 Reference here is to Part II, Sermon 18, Lines 61-62.
- 2 Homeoarchy is used in the sense in which it is used by Vinaver, 1967, p.cx.
- 3 Arrhythmia is used in the sense in which it is used by Vinaver, 1967, p.cxii.
- 4 For full details, see Note to I/9/60.
- 5 A number of Festial sermons are divided in this way in the HR collection.
- 6 Transcribed as Appendix 16.
- 7 Steckman, 1937, pp.44-46.
- 8 For a full discussion, see Notes to I/18.
- 9 The conscious substitution of an easier reading may explain R's "pe sy3t of God" (H "sethe-making", I/3/120) and "plentuose mercy and" (H "dyot", I/5/114).
- 10 See the critical apparatus to I/18/106.
- 11 For the relationship to the HR collection of the second binding of G (Gii), see Volume I, pp. 82-107 passim.
- 12 Brewer, 1954, p.392.
13. Ibid.
- 14 For full details, see Notes to I/6.
- 15 Brewer, 1954, p.392.
- 16 The discussion here may be augmented from the Notes to I/1.
- 17 For the Fasciculus text, see Appendix 15 . The sermons of C are transcribed as Appendix 2 . For the superiority of C, see Volume I, pp.82-107 passim.
- 18 See the stemmata on p. 25 .
- 19 The problem of R's later use of a different copy-text (see above, pp. 20-25) is ignored in these stemmata. Gi can, in any case, provide no further information on this point, since it ends with the sermon for Septugesima Sunday.

Choice of Base Text

In the light of the previous evidence, the choice of base text is not a difficult one to make. The HR collection is preserved in full in only two MSS, H and R. Gi contains only six sermons from the collection, the last imperfect. Two of these, moreover, represent a later re-arrangement of two HR sermons.¹ It cannot, therefore, be considered as a base text. R frequently differs from H where comparison with the source shows that H is correct. In particular, after II/17 the contents and text of H and R differ considerably. Again, comparison shows that H is superior to R (which uses a different exemplar after this point).² Moreover, R shows numerous errors of misreading and incomprehension, apart from an abnormal number of mechanical errors of omission, suggesting that the scribe was a careless copier (a suggestion borne out by the state of the MS, in contrast to H which is a careful and clean piece of professional work).³ H has therefore been chosen as the base text, with variant readings from R and Gi. (Gi is frequently superior to R in comparison with the source, but has idiosyncracies of its own.⁴ Its readings are therefore reviewed individually where a crux occurs.)

However, HRGi are not the only MSS that must be considered in preparing an edition of this collection. It has already been noted that the HR collection is a compilation, based on the Festial and other sermons.⁵ As such, we have a situation where a superior textual tradition to HRGi is available for many sermons. For the Festial-based sermons, the Festial obviously provides superior evidence of the author's original intentions. Of those sermons which are not based on the Festial, ten are also found in MS Cambridge University Library Gg. vi.16 (C), seven in MS Bodley e Musaeo 180 (B), two in MS Durham University Library Cosin V.IV.3 (D), eight in the second binding of MS Gloucester Cathedral Library 22 (Gii) and in MS Lincoln Cathedral Library Dean and Chapter 50 (L).⁶ The overlapping is such that nine sermons are common to HR and C and two or more versions of what will be shown to represent a BDGiL group. (Only two sermons are common to HRCBDGLii, while no Gi sermon occurs in the BDGiL group).

It will be demonstrated later that C represents something close to the original of these sermons, although it was not the archetype of HR, and C in general presents superior readings to those of HR. (The archetype of these sermons as a whole may be described as α and that of the HR collection as α .) BDGiIL represents a further recension from α , the readings of which often form a group differing from HRC, but at times agreeing with C in a superior reading to HR.⁷

My aim throughout, in presenting the text of the HR collection, has been to recover, where possible, the readings of α , the ancestor of the HR compilation. It has not been to recover the readings of the archetypal ancestor of each source of the compilation. To consistently edit HR from C in the additional sermons for which C represents something close to the original would be no more acceptable than to consistently edit HR from the oldest Festial MS, Cotton Claudius A.II., in the Festial-based sermons. (And this possibility must obviously be ruled out, since the HR sermons represent a deliberate revision of the Festial, and not even a revision of the earliest form of the Festial but of a later recension.) The usual methods of textual emendation do not, therefore, normally apply in editing the HR collection. The situation is in some ways analogous to that facing George Kane in the editing of the A-text of Piers Plowman: "The history of transmission of the poem was not one of mechanical copying; it was, indeed, very much the contrary. Thus the method of editing cannot be mechanical."⁸

The situation is, however, only in some ways analogous. Unlike Kane, I have not found it necessary to reject the stemma, and I have been able to construct a stemma illustrating the relationships between the MSS involved in the HR collection. While my aim has been to recover the reading of the HR archetype (α), I have found it necessary to consult the readings of the other MSS, where available, continually, and even in cases to emend from them. (An obvious case would be where a mechanical omission is common to both H and R. Where a superior, perfect text is available, it is simply commonsense to render a defective text readable by taking advantage of the superior text, even though, in this case, the HR archetype was clearly defective too.)

The extent of my final text's dependence on MSS other than those normally admitted to hold authority (HRGi) may be illustrated by a close study of the problems encountered in editing one sermon, the second additional sermon for the Nativity of Christ (I/4), which is found in both H and R, the source of much of which is known (the distinctiones of Jacobus de Voragine, under Incarnacio), and which has a superior tradition in C and a text often corroborative to C in B, GiL and L.⁹

The sermon begins with the citation of Isidore of Seville:

HR (I/4/1-3) That famous doctor (clerke R) Isodorus writeth (wrytyd R) in the story of the blessid natiuite of oure souereyn Savyour Criste Ihesu in this wise

C That holye doctour Isidorus wrytythe in the storee off ye blyssyd natiuite off Cryst the cawse off institucion off that holy ffeste, seyynge on thys wyse

BGiL The holy doctur Isodorus writip in pe story of pe blissed natiuite of owre soveren Sauowre (soveren Sauowre] lorde GiL) Crist Ihesu (Crist Ihesu] Ihesu Criste GiL) in pe begynnyng of this holy fest on pis wyse

The presence in both C and BGiL of similar material ("the cawse off institucion off that holy ffeste", "in pe begynnyng of this holy fest") suggests that α , the archetype of both the CHR(Gi) and the B(D)GiL traditions, contained this material. However, ω , the archetype of HR(Gi), clearly did not contain the material. Its omission can perhaps be explained as eyeskip from "Christ" to "Christ" in a hypothetical α reading: "That holy doctor Isidorus writeth in the story of the blessed nativity of Christ the cause of institution of that holy feast of Christ, saying on this wise ..."

However, the reading as it stands in H and R makes sense, and it is possible that it represents a deliberate revision by the HR compiler. Moreover, my aim is to recover the HR archetype, and, while deductions can be made about the original reading in his source, emendation is not necessary in this case.

The sermon continues with Isidore's own words:

HR (I/4/8) But all is for sorowe (socoure R)

C Bot alas ffor soroo

BGiL But alas for sorow

R's "socoure" is clearly eccentric in its context, and H's "sorowe" is corroborated by all the MSS. However, the reading "alas" in both C and BGiiL confirms that α here read "alas", just as the reading "all is" in HR confirms that α here read "all is". The reading of CBGiiL is preferable to that of HR and the corruption is easily explained, but, once again, I have adhered to my stated aim of recovering the HR archetype and, since "all is" makes sense in the context, I have not emended it.

The sermon continues with a loose translation of Lamentations i,2 (Douay: "there is none to comfort her among all them that were dear to her"):

H(I/4/12-13)	There was no man to do remedy nor cowde opir comfort
R	per was no man to do remedy nor cowde schewe oper comforp
C	Ther was no man yat mygh3t do remedy ner odyr cownfforthe
BGiiL	There was no man that cowde do no remedy per to (<u>om.</u> Gii) ne no comforte

H's reading does not necessarily require emendation, although the construction (cunne comfort) is not common and R has felt it necessary to emend, but its presence must be explained.

The following transmission seems likely:

α	There was no man that could do remedy nor other comfort
BGiiL	There was no man that cowde do no remedy per to (<u>om.</u> G) ne no comforte
C	Ther was no man yat mygh3t do remedy ner odyr cownfforthe
α , H	There was no man to do remedy nor cowde opir comfort
R	per was no man to do remedy nor cowde schewe oper comforp

The sermon continues with a statement of the four divisions on which it is based, the second of which is "wealth is declared with mercy" (H, I/4/35-36, cf. 75-76, 92). Except where defective (as R is at 11.35-36), all the MSS concur in this reading. However, the treatment of this second division reveals that the theme is the tempering of Christ's justice with mercy. Just as a child cannot remain angry when offered a flower or an apple, so God cannot remain angry with man when confronted by signs of his penitence (H, 11.76-91). "Wrath", not "wealth" is clearly the word required (and this fact has been recognised by a later reader of H, who has emended "wealth" at each of its three occurrences). Here not only the

HR archetype (α) is erroneous, but even the original archetype (α). Emendation is essential, and I have accepted the emendations of H's later reader.

The first of the sermon's four divisions compares Christ to the sun (H I/4/41-49).

C here reads:

"We se by exsperiens, lyche as the son by hys presens with the hete off hys bryght³t beamys schynyge is cawse off generacion and produccion off ffrutys, fflowres and herbys vpon ye erthe, and the absens off the schynyng off the son cawsethe offt tymes the longar or than erbys, ffrutys and fflowres spryng and ffloresche, rygh³t so owre soffereyn Lorde Criste Ihesu is callyd the wysdam off thee ffadure in heven ..."

The BGiil group agrees fairly closely, apart from the rephrasing of C's

"Cawsethe offt tymes the longar or than erbys ...spryng and ffloresche"

(which a comparison with H and R shows to have been the reading of α)

as "cawsythe ofte tymes pat erbis ...spryngethe not ne florysschipe not":

"Ensampyll be experiens, lyke as the sonne be his presens withe þe hete of his ly³te and bry³t beamys schynyng is (þe add. Gii) cawse of growyng of (growyng off om. Gii) erbys and frutys vpon the erthe, and þen on þe tother party þe absens of þe sonne cawsythe ofte tymes pat erbis, flowris, frutis and treis spryngethe not ne florysschipe not for lackyng of þe hete of the sonne, so in like wyse owre soveren Sauowre Criste Ihesu is cald þe wysdome of the fader of heven ..."

R's version is close to C's:

"We se by experience, loke as þe sone by hys presens with hete of hys bry³t bemes schynyng is cause of generacion and produccion of frutys and erbys vpon erþe and by absens of þe schynyng of sonne causis oft to be longer or erbys spryng and flowres floryshe, ri³t so oure souerane Saueoure Crist Ihesu is callyd þe wysdame of þe fadire in heven ..."

However, H is our base text and is defective:

"We se by experience, like as þe sun bi his presens with hete of his bright beames 'causith' þe 'treeis of þe erth' (longe erthyn cancelled) herbis and floures spryng and floriss, right so oure souereyn Savyour Criste Ihesu is called þe wisdom of þe fadir of heven ..."

In H the antithetical passage about the sun's absence has been omitted (perhaps by confusion between the two occurrences of "shining", resulting

in the omission of both, including the intervening passage), and an original "þe longer er than" (cf. C "the longar or than", R "to be longer or") has been corrupted to "longe erthyn". Attempting to make sense of "þe longe erthyn herbis and floures sprynge and floriss", a later reader has added "causith" and "treeis of þe erth" above the line and cancelled "longe erthyn", resulting in the reading, "causith þe treeis of þe erth, herbis and floures sprynge and floriss", a reasonable solution for one without access to other MSS. However, H's version is clearly inadequate without the balancing passage on the sun's absence and must be emended.¹⁰

On the evidence of the other MSS, we can assume an α reading:

"We see by experience, like as the sun by his presence with heat of his bright beams shining is cause of generation and production of fruits, (flowers) and herbs upon earth, and by/ the absence of the shining of the sun causes oft the longer or than (= before) herbs and flowers spring and flourish, right so oure sovereign Saviour Crist Jesu is called the wisdom of the father in heaven ... "

On the basis of this we may emend H, substantially from R ("schynyng ... oft", 11.43-45, "longer", 1.45) but using too the evidence of C ("than", 1.45) and of the original MS reading in H ("þe", 1.45, as C and H but cf. R "to be"; "er", 1.45, but cf. RC "or").

At 11.77-78 C reads:

"he cannot noye ne bere no rancour within hym nor wrathe, how so be it yat you bete hym or chastice hym". The concessive clause is also confirmed by R and by the BGiIL group, as well as the Latin original, and H's defective text has been amended from R. Here our use of the other available MSS supports an otherwise perhaps doubtful reading in R. But the corruption of this passage in H extends further:

H "he not noye nor bere ran nor wrath within hym".

R too is unsatisfactory:

"he cannot noy nor be rancor nor wrope within hym".

Here our knowledge of C and our reconstruction of an α reading ("he cannot noy nor bear rancor nor wrath within him"), results in an emendation of H to: "he cannot noye nor bere rancor nor wrath within hym". The omission of the monosyllable "can" in the presence of other monosyllables is not unusual, and the "ran" reading for "rancor" is easily explained by the fact

that "ran" ends a line, and the scribe, instead of beginning the new line, "cor", has begun instead with "nor".

At 1.89 the HR reading "with þe frute of confession" has no corroboration in Jacobus' original Latin nor in either C or the BGiil group. Clearly \mathfrak{x} did not include it; clearly \mathfrak{A} did, in a deliberate decision to complete the three traditional parts of penance by adding the fruit of confession to the original flower of contrition and apple of satisfaction. Since my aim is to reconstruct \mathfrak{A} rather than \mathfrak{x} , the HR reading remains.

At times, however, the aim to reconstruct \mathfrak{A} must be rationalised. At 11.122-23 H reads that "after Cristes blessid birth" there was no one in the world in a state of grace. This reading is corroborated by R (which has later been altered to "before") and by the other MSS. Although \mathfrak{A} clearly read "after", H has been emended by comparison with C and the BGiil group.

In the sermon's fourth division (our damnation was changed to salvation) a contrast is made in the Latin original ("Dulces facte sunt aque; quod prius amarum erat, suaue factum est"), and in all the MSS except H, between the bitterness before Christ's birth and the sweetness after His birth. For example, where H reads (11.137-40): "Than anon þe rennyng redolent river and vertuous watere of our saluacion is made swete be Cristes incarnacion", C reads: "Than anone the redolent rennynge revers and vertuous water off owre saluacion plentiffusly efflowed, and yat befforne was byttur by dampnacion nowe is made swete be Cristis incarnacion". H's lacuna can be explained by the scribe's eye moving from the "ion" ending of "saluacion" to that of "dampnacion" and omitting the intervening material, much of which can be supplied from R: "Than anone þe rynnyng redolent ryuers and vertuouse watire of owre saluacion plentyvosely efflowyd. þat beforn was made to byttirely dampnacion now is made clene and suere by Cristys incarnacion". However, R's reading also shows corruption and must itself be emended.

The evidence of all the MSS can be used to reconstruct an \mathfrak{A} reading: "Then anon the running redolent rivers and virtuous water of our salvation plentifully flowed, (and) what (þat) before was (made ~~to~~) bitter by damnation now is made sweet by Christ's incarnation". An original "byttire by" has in R been corrupted to "byttirely" and the evidence of C and the

BGiiL group can be used in constructing an emended reading for H:

"Than anon þe rennyng redolent rivers and vertuous watere of our saluacion
[plentyvosely efflowyd. Þat beforþ was made to byttire /b/y dampnacion
now] is made swete be Cristes incarnacion."

Finally, at 11.152-53, there occurs an example comparable to HR's "alas" of 1.8, where recovery of the α -reading reveals a less adequate text than α . The sermon ends with a quotation from Paul's epistle to Titus (Titus 1.1, 4-5, Douay: "but when the goodness and kindness of God our Saviour appeared; not by the works of justice, which we have done, but according to his mercy he saved us"). In H the Vulgate "benignitas" (1.149) is translated by "betewous benignyte", and in R by "bewtefull benyngnite". However, C and the BGiiL group read "bowntevous benignyte", clearly a more adequate reading (with "bowntevous" meaning "generous, beneficent, liberal, kind") than H or R, and one easily corrupted to H's "betewous". The reading "betewous" (? for "beutewous" or "bewtevous") is not recorded in MED or OED, but in view of R's reading it seems clear that the α -reading was not "bowntevous" but some variant spelling of "beauteous", altered in R to its synonym "bewtefull". I have therefore preserved that copytext reading as transmitted in H.

The preceding detailed discussion of prices in I/4 will have clarified the editorial procedure in this edition. Evidence in the previous section has established the readings of H as superior to those of R. The fact that Gi presents only six HR sermons, one of which is a re-arrangement of two HR sermons and another of which ends imperfectly, renders it unsuitable for consistent use in emending H, despite its frequently superior readings to R. In editing the Imperale section of the HR collection, I have emended from R in general (but from Gi, where available, where a superior reading is preserved). I have throughout taken into full account the evidence, where available, of other MSS, C and the BDGiiL group, both of which groups represent transmission from an original α . C is of closer relationship to HR than the PDGiiL group and emendations have been made from C where appropriate (although occasionally from the BDGiiL group where appropriate). My aim has, however, been to reconstruct the copytext of HR (α) and this aim has been preserved even at times when it results in a less adequate reading.

- 1 Above, p. 26.
- 2 Above, pp. 20-25.
- 3 Above, pp. 18-20. R is dialectally non-standard (see Notes to I/1 where H is defective).
- 4 Above, p. 31.
- 5 Above, pp. 6-7. This discussion deals only with additional sermons.
- 6 The sermons of C are transcribed as Appendix 2, those of B as Appendix 5.
- 7 For full details of the relationship to HRGi of C and BDGiIL, see Volume I pp. 82-107. The reference at this stage to facts to be established later is unfortunately unavoidable.
- 8 Kane, 1960, p.114.
- 9 The discussion here may be augmented from the Notes to I/4, where comparison may also be made with Jacobus' original Latin.
- 10 This is confirmed by Jacobus' original Latin. See Note to I/4/38-74.

Editorial Procedure

In general, methods of editing follow those laid down by the Early English Text Society.

Suspensions and contractions, including the ampersend, are expanded silently throughout. ȝ is expanded as es in h (es is twice as common as is when written out in full, while is is very infrequent), ys in l, ys in G. The following expansions may be noted: ȝ = us, ȝ = er and occasionally ar, whichever is most common normally ȝ = ur, ȝ = ur, ȝ = er or sir, ȝ = per and occasionally par, whichever is most common normally, ȝ = pro, ȝ = pro, ȝ = pat, ȝ = with, ȝ = Ihesu, Ihesu, Ihesus, ȝps = Christus. A superscript e, e, or i generally indicates the omission of a preceding e. A superscript e in third person singular present tense verb forms is expanded as ith. A curled flourish after m, n, or r is generally of ose (it may occur in the middle of a word, for example, as in early 1/7/174), but is occasionally taken to represent e where this is the normal spelling in the uncontracted word. A suspension mark over on is expanded as oon. ll occasionally represents the plural morpheme, and when this is so, it is expanded silently but its presence noted in the footnote as barred ll, e.g. 1/7/26.

Word-divisions are regularised and modernised. Punctuation and capitalisation are modernised, although the sense-units of the original MS, as indicated by the pointing, are followed as far as possible, since late medieval syntax is often not amenable to modern punctuation. if usually represents F, but, since capitalisation is modernised, it is transcribed as f or F. (In the case of C in Appendix 2, a peculiar use of ff is preserved throughout.) y is transcribed as p where the latter phoneme is intended. (Again, in the case of C, y is preserved throughout.) ȝ is transcribed as z where z is intended. The distinction between i/ȝ and u/y is retained as in the MSS.

Certain common appellations of God, Christ, Mary or the Holy Ghost are capitalised, viz. God, King, Lord, Saviour, Sovereign, (where Sovereign rather than an adjective), and their Latin equivalents, Deus, rex, Dominus, Saluator, Christus, and Christus; Lady; Holy Ghost, and Spiritus Sanctus;

Person in Trinity, Trinity. It was found that the capitalisation of other, less frequent appellations was undesirable visually as well as involving the necessity of over-rigid interpretation in certain instances. However, the procedure adopted has, it must be admitted, resulted in such anomalies as "bat loving lorde and souereyn Lorde Criste Ihesu", I/4/108. Other capitalisation are: Christian; Holy Book, Holy Church, Holy Land; Flom Jordan, Mount of Calvary, Red Sea etc.; Old/New Law; King Saul (but, the king of Egypt), Pope, Saint Paul, etc.

H is the base text throughout. Substitution of a reading from R or Gi, where they exist, is marked by square brackets in the text. Generally, only emended letters, rather than the whole word, are put within the square brackets, in order to show clearly how the base text has diverged from the correct reading, e.g. I/1/76-79, I/4/45. Where a textual emendation involves the omission, rather than the addition, of letters, the whole word is placed within square brackets, in order to alert the reader to alteration of the base text, e.g. II/20/21. A substituted reading without the authority of R or Gi is enclosed within slants. Frequently (except occasionally in the case of emended Latin quotations or altered chapter references²) this emendation will have authority from another MS (C, one of the BDGiIL group, or the Festial), and the slants are intended to indicate to the reader a discussion of the emendation in the notes at the back. Substitutions from R or Gi are not made to conform to the spelling or grammar of H, since this was felt to be too unwieldy a task in view of the frequency and often length of such substitutions. However, substitution within slants, where the authority is at a further remove, has been made to conform to H. ' ' marks additions and insertions to the text, generally marginal or interlinear, which are corroborated by R or Gi, or which are otherwise necessary to the text, whether original or later. Where an erasure is made and written over, this is noted in the apparatus but not marked in the text itself.

MSS providing variants are noted at the head of the critical apparatus on the first page of each sermon. The apparatus records all substantive variants from the text but morphological, grammatical, phonological and orthographical variants only where they seemed of particular interest. (The following divergences are not recorded: 5/quinto/fifth etc., my/myne etc.; which/the which; woll/will; on/vpon; to/vnto; fro/from).

The transposition of single words or phrases, while an extremely common difference between H and R, is of little significance

and is generally not noted. All the details of the base text (erasures, cancellations, repetitions, etc) are recorded in full in the apparatus, but not generally of R or Gi. (The exact reproduction of the numerous errors of R in particular would have been both lengthy and pointless.) Where helpful in the explanation of a reading, contractions are expanded by underlining, e.g. I/17/82, and line divisions are noted by a slant, e.g. I/10/230.

The apparatus is set out according to the practice of the Early English Text Society. The line number is followed by the lemma enclosed in a square bracket, and then by the variant and its sigil. In the case of a second variant and sigil, the two are separated by a comma. In the case of a second lemma in the same line of text, the two are separated by a semi-colon. All information relating to a single line is ended by a full-stop. For example:

2 Sondag] day R. 3 of] om. G; Souereyn] Savyoure add.
G, Sauyoure R; Ihesu] om. G.

In this case, Sondag appears in H and Gi, day in R; of in H and R; Souereyn in H, souereyn (not necessarily with that spelling) Savyoure in Gi, Sauyoure in R; Ihesu in H and R.

The normal order in which variants are cited is HRGi. However, sigils are cited in the footnotes in the order of the variant that represent minimum alteration of the base text. Where a variant is followed by more than one sigil, the spelling is that of the first sigil cited. Capitalisation and punctuation are used sparingly in footnotes. Omission of material (where a lemma is over three words long) is indicated by dots. Where a long and a short variant overlap, the longer is dealt with before the shorter, if it begins first. Where there is more than one instance of a word in a single line of text, and the possibility of confusion arises, the relevant word is recorded as the first or second occurring in the line by (1) or (2) after the lemma. All comment in the apparatus is underlined and abbreviated according to the list of abbreviations on p. 397 of Volume II.

1 In the other MSS, ŷ is expanded as ys in C, is in B and D, es in Gii and L. In the Festial MS d, it is expanded as es.

2 Latin quotations have been freely emended to conform to medieval Latin practice, while references to chapters of the Vulgate have, for convenience, been emended to follow the 1592 and later Vulgate of Sixtus V and Clement VIII.

The Language of H

1. Spelling Symbols¹

The following survey considers words of Germanic (i.e. Old English and Old Norse) origin, and also Celtic and Latin loanwords found in OE. It deals with vowels and diphthongs in stressed syllables and with consonants.

Vowels and Diphthongs

OE ǣ

1. OE ǣ is written a in open and closed syllables: cast I/2/20, falshede I/1/18, gadir I/20/18, make I/2/91, take II/16/75, wasshe II/16/59.

Notes:

i) Alongside the usual cast, cf. kest I/12/45. Jordan disagrees (p.50) that a can be raised to e before /s/ and /ʒ/ and suggests that kēsten beside kasten (ON kasta) is by analogy with lēsten (Luick § 382, Anm. 2).

ii) In this case, the forms wesshed, etc. II/16/56 etc. are from OE wascan Cf. gedering II/23/110 from OE gaedrian.

iii) The rounding of a after w is suggested by the inverse spelling what for wote I/20/194.

2. Before nasals (apart from mb, nd, ng) OE ǣ is written a: can I/23/1, man I/3/25, name I/2/156, schamefull I/8/156, panke II/7/105.

3. Before the lengthening groups the spelling of Anglian ǣ is o (a in the case of mb and alongside o in nd).

Before ld: beholde II/3/219, holde I/12/97, olde II/12/14.

Before mb: lambe I/18/100

Before nd: bonde I/3/18, brondes II/8/155, hande II/12/32, lande II/7/77, lond II/12/11, stonde I/3/50, vndirstonde I/2/79.

Note:

ond is throughout more common than and.

Before ng: amonge I/8/94, longith I/3/154, songe I/3/68, wronges I/1/10.

Note:

In the case of hang II/26/62, the OE vowel was never lengthened in the common trisyllabic forms of OE hangian.

4. OE ǣ + 3 appears as aw: drawe I/11/68, lawes I/1/20.

5. OE ǣ + h appears as augh, awgh (once aw): mannislawghter I/10/114, manslawter II/20/35, taught I/3/28.

Notes:

- i) Mannislawghter and manslawter (showing loss of the velar fricative) are from ON *slahtr.
- ii) OE ǣ, as in taught, arises from shortening of ā before the consonant group.

OE ǣ

1. OE ǣ is normally written a: appyll I/3/109, blak II/7/88, fadir I/1/54, gladnes I/5/40, staf- I/12/146.

2. It is unlikely that the spellings with e (which occur frequently in the following words in other ME texts) show Southern or Kentish raising: herveste II/1/90 (Luick § 363, Anm. 3), togedir I/20/19 (ibid.), whedir I/12/27 (Wright § 43, Note 1).

Notes:

- i) Alongside togedir, note togiddir I/14/195 which shows e raised to i after g and before a dental (Jordan pp.59-60). Jordan notes too (p.31) that double forms of this sort are dialectally indifferent.
- ii) In the case of masse I/21/62, messe I/21/61, Jordan suggests (p.57) that the former is from OE mæsse and the latter from French.
- iii) In the case of gresse I/8/240, Jordan suggests (ibid) that the form is from ON gres.

3. OE ǣ + 3 is written ay, ei, ey: day I/1/1, fayre I/10/184, feyr II/26/141, mayden I/25/124, seid I/12/6.

Note:

There are several forms of OE ongaen, although ageyn(s) is the most common: ageyn I/1/11 (Jordan suggests (p.174) its use meaning "against" is influenced by ON í gegn), ageyns II/3/49, ayein I/1/41, ayeyns I/1/20, ayen I/2/66, ayens II/14/12, ayenst (Jordan notes (p.250) that the excrescent -t is especially common in the fifteenth century, cf. patent I/19/108). The use of several forms by the same writer is noted in Kihlbom (pp.132-33).

OE ĕ

1. OE ĕ is normally e in closed syllables: beddis II/12/92, hell II/2/72, ren I/10/56, schell II/24/193, thenke II/4/96, wrecchednes I/2/46.

Note:

There is perhaps a tendency to raise ĕ to ĭ (Jordan pp.59-60): stynch II/5/138, thynke II/4/80 (but the form here is influenced by OE pyncan), wrychednes I/1/226, yis I/13/114.

2. Before ld, nd, the spelling is also e: yelde (from Anglian geldan) I/7/87, endes I/13/4.

Note:

In the case of shilde II/24/137, this may represent the reflex of a WS form (Jordan p.107) or may show early raising to /i:/.

3. Before r the spelling is variously ar or er: Barnard I/3/58, clargye II/20/44, harboure II/7/54, herberough II/3/69. (Its realisation is often obscured by abbreviation.) Dobson notes (II §64) that ar forms only became common in the South in the course of the fifteenth century.

4. In open syllables the spelling is e: bere I/3/52, etyng I/2/47, forbede II/12/71, foryett II/12/137, speke I/1/7, yefe I/2/31.

Note:

There are numerous forms of "give" (see Glossary gefe). Those with initial g (/g/, e.g. gefe I/6/34, gife I/2/127) stem from ON gefa; those with initial y (/j/, e.g. yefe I/2/131) stem from OE. Jordan notes (p.31) that by the fifteenth century the Northern forms are found as far south as London, while Schlauch (p.49) notes the two forms side by side in London speech. On the occurrence of the vowel as i in Northern forms with initial g, this must be explained as raising rather than WS influence.

5. OE ĕ + g appears as ay or ey: reynes I/16/30, way I/1/35, wey I/1/32.

OE ĭ

1. OE ĭ is spelt y or i in closed syllables: begynneth I/1/1, blisse I/1/57, blysse I/1/228, drinking I/2/47, quik II/26/154, quyke I/7/10.

Note:

i) Blesful I/4/54 is presumably influenced by OE bletsian (cf. blessid

II/10/45). Sex II/7/52 is presumably influenced by Sexagesime II/7/51, but may be an Anglian form (Jordan p.100).

ii) Alongside will (pr. 3 sg. willan) I/7/93 is found woll (pr. 3 sg.) I/7/94. Wright suggests (§ 443) influence from wolde but Dobson suggests rounding of i between w and l (II, § 425, note 4). Similar confusion may explain wildist I/2/8.

iii) The spelling with y was adopted to avoid minim confusion (cf. u/o, Prins § 3.2).

2. Before ld, nd, ng, rd the spelling is y or i: childehode II/3/280, bynde II/17/83, ping II/3/17, birdes II/26/143.

3. In open syllables the spelling is again normally y or i: lyve I/23/227, syker I/17/72, piddir I/21/100, witte I/3/43, write I/25/135. But e spellings are also common: drevyn I/4/5, sekir I/10/127, thedir II/12/9, weke II/12/49, wete I/1/31, wrete I/9/57. These seem to show the development of /i/ to /e:/ which started in the North in the thirteenth century but had spread south of the Humber by the second half of the fourteenth century (Prins § 3.51).

Note:

The form woke only at II/26/140 and 147 stems from OE wucu, with lowering of /u/ to /o:/ parallel to that of /i/ to /e:/. Alternatively, it may show writing of u as o.

4. OE ȝ + g appears as y: styll II/26/271, (Jordan pp.181, 249), tythes I/11/122.

5. OE ȝ + h is written igh or ygh (rarely i³ or y³): dight I/8/110, kny³t I/11/158, myght I/4/100, nyght II/3/40, right I/1/32, ri³tfull I/3/173.

OE ō

1. OE ō is written o in open and closed syllables: colis I/19/105, goddis I/3/95, hogges I/22/17, holpe II/10/114, rod II/12/31.

2. Before ld, rd, rn the spelling is normally o: wolde I/14/186, wordes I/2/18, hornes II/12/60.

Notes:

i) Goulde I/8/68 presumably shows early raising of /o:/ to /u:/ (where /o:/ is

lengthened from ǫ) (Jordan, p.43), cf. golde II/3/221. However, this explanation seems less likely in bourde I/19/52 (cf. borde I/19/95) because of the usual inhibiting influence of r.

ii) According to Wright (§ 436), the vowel in shuld I/4/10 is to be explained by analogy with the present plural form. Jordan, however, would suggest that it is either (p.30) an Anglian element which appears in the literary language in the fifteenth century, or (p.65) u written for o.

3. OE ǫ + g is not exemplified in the material edited.

4. OE ǫ + h is spelt ough (and possibly o with loss of the velar fricative in not I/23/2): doughter I/9/74, nought I/4/50, thought I/19/93, wrought I/11/189.

OE ū

1. OE ū is represented by u or o in open and closed syllables: commying I/1/3, cummyng I/2/158, con I/23/28, dombe I/7/141, love I/2/77, son (OE sunu) I/1/71, son (OE sunne) II/12/20, tunge II/12/144.

Initially it is written v: ymbelappid II/6/47, vnbynde II/15/91.

Notes:

i) From cl225 o came to be written for u in order to avoid confusion in the proximity of minims. This was anyway a feature of AN orthography, since Vulgate Latin o had become OF u, and in AN -ion was -iun and o + nasal was u (Prins § 3.9).

ii) This fact obscures examples of /u/ becoming /o:/ (Jordan p.66, Prins § 3.51), although this may be assumed to be the explanation of o forms not found near minims, e.g. dorre II/7/137 (cf. durris I/17/34), wodis I/10/166.

2. Before nd, OE ū is spelt ou: founde I/2/103, grounded I/2/103.

Before ng it is spelt ou or u: tounge I/14/42, tunge I/14/50.

Note:

ou shows clear lengthening although short forms are the norm by this period (Jordan p.65).

OE ū in mowrne I/15/23 had already been lengthened in OE.

3. OE ū + g is written ou: foules I/8/251.

OE ȳ

1. OE ȳ is normally represented by y or i: chirch I/1/14, gilty I/14/229, hilled II/16/33, mych I/6/28, pitte II/24/193, stirring I/1/36, wirk I/7/24.

Notes:

i) This unrounding of OE ȳ starts in the North and NEM and reaches London and the west by the fourteenth century (Jordan p.67; Prins § 3.3).

ii) (cf. kutt II/4/67 probably shows the influence of ON kuti, "knife" (Jordan p.72). (kyt II/4/25 is from OE *ȳtan.)

2. There are a few examples of spelling with e in a closed syllable in werkid I/11/189, werse I/14/104 (Jordan pp.66-67), and in open syllables in beryed I/20/219 (Jordan pp.70, 235), besily I/16/101, steringes I/1/33. These originally Kentish forms are not conclusive dialect evidence, as they are all found commonly in London English by the fifteenth century.

Note:

Werse may be influenced by ON verr. Warse II/7/193 is a variant of it (Jordan p.100).

3. The spelling o (for u) is found in moche I/1/7 and worse I/14/106 (Luick § 375, Kihlbom pp.21-25).

4. Before nd the spelling is y or i: kinde I/2/123, kynde I/8/98, mynde I/20/78.

OE ā

1. OE ā is represented by o or oo: clopis I/2/44, fro (from ON frá) I/16/6, goo II/12/9, hole I/2/61, hoole I/13/126, more II/12/17, to II/19/42 (with w lost in atonic position, Jordan p.155, Prins § 3.22), wo II/12/8, woo II/12/24. This change had taken place south of the Humber by 1225, while the North retained OE ā or its reflex (Jordan p.72ff., Prins § 3.20).

Notes:

i) The ā is preserved in haliday II/12/103 and halyday II/12/105 (but cf. holy day II/12/108, 111). These forms presumably reflect shortening, cf. OED halidom, hallow.

ii) In axe (from OE metathesised form āxian) I/15/114, the vowel is due to shortening (Luick § 352, Wright § 90).

2. OE ā + w appears as ow: snow I/102, sowe I/7/4.

Notes:

i) The form sawe I/7/5 (cf. sowe I/7/4, 10, 13, 17, etc.) is not necessarily Northern but may represent the fronting of the first element in a Northern dialect (Jordan pp.124-5).

ii) The forms slouth I/1/47 and slowth I/8/166 are not from OE slāwþ, (which would yield slæth), but are formed by analogy with OE slāwe, ME slowe, "slow" (Jordan p.125, Prins § 3.43, Note 1).

3. OE ā + g appears as ow: knowe I/20/31, lowe I/1/62, oweth I/1/6.

OE āe¹

OE āe¹ is here understood as the development of WG ā, rather than as it is used by Jordan.

1. OE āe¹ (found only in WS) is represented by e or, less commonly, by ee: dedis II/7/66, let I/2/152, rede II/12/5, sede I/7/4, sleepith I/10/214, speche I/5/59.

2. The spelling with a in adrad I/5/85 and lat I/2/43 (but note too let above) is due to the development of WS āe to ā in a limited area of the SEM (Jordan pp. 77-78, 81) and then shows shortening (Luick § 363:3). In the case of lat, Wright would suggest (§ 166) Scandinavian influence (cf. ON lāta).

OE æ²

OE æ² is here understood as the i-mutation of Germanic ai, rather than as it is used by Jordan.

1. OE æ² (not found in Kentish) is represented by e or, less commonly, by ee: helefull I/4/99, hete II/12/20, sweete II/2/15, see II/12/31, stele II/12/164, vnclennes I/1/39.

Note:

Alongside eny I/18/97 is found ony I/12/20 (which may be partly influenced by Northern moni, Jordan p.77).

OE ē

1. OE ē is spelt e: beleve II/8/133, blessyd I/1/229, deme I/8/233, fedde I/15/4 (where the vowel is shortened, Jordan p.58), mede I/21/11,

quene I/2/96.

2. OE ē + g appears as ey: eyen I/18/71 (where OE ēa underwent smoothing to ē, Prins §3.39.3), tweyn I/9/98. Prins suggests (Note 2) that this is a Southern and Midland form.

3. OE ē + h (where ēa underwent smoothing to ē, Prins §3.39.3) appears as y or ye (showing loss of the velar fricative), igh, ygh: high I/6/114 (and by analogy hight I/13/168), ny II/2/111, nye I/7/18, nygh I/7/3.

OE ī

1. OE ī is written y or i: abide II/9/161, life I/1/22, rise I/1/11, swyne I/22/17, tymes I/1/6, wise I/1/74.

Notes:

i) The spelling be I/10/76 etc. for "by" may be due to weak stress (Luick §325) or may represent an inverted spelling (cf. bi for "be" I/21/6).

ii) The spelling defoyled II/3/269 (OE fīlen) presumably represents an inverse spelling showing equation of ME ī with OF oi (Prins § 4.40). Cf. defiled I/14/219, defyled I/23/66.

2. OE ī + g appears as i or y: stie II/21/134, stye I/8/124, thryes II/7/31 (Luick § 453.1).

3. OE ī + w is spelt ew: ew (OE īw) II/14/35, Tewsday I/22/4. This inverse spelling becomes possible after /iu/ fell in with /eu/ under /iu/ c 1400 (Jordan, p.128).

OE ō

1. OE ō is spelt o, or occasionally oo: blode I/2/132, boke I/7/113, gode I/1/64, goodes I/1/68, most I/21/9, stode I/2/97.

Note:

Owder (OE ōper) II/24/112 may show raising of /o:/ to /u:/, although Jordan suggests (p.84) that at this period ou spellings are attempts to differentiate /o:/ from /ɔ:/.

2. OE ō + g or h appears normally as ough, owgh, owe (rarely ogh):
bogh I/20/229, bought I/3/107, drough II/15/81, inowe I/14/165
 (showing loss of the velar fricative), inowgh I/15/155, slough II/12/195,
withdrough II/8/160-61. The ou, ow spellings presumably show raising of
 /o:/ to /u:/ (Jordan, p.132).

Notes:

- i) The final velar fricative was devoiced early to /h/ (Jordan, p.172).
- ii) Alongside drough and withdrough are found drewe II/8/159 and
withdrew II/23/160, which Jordan records (p.130) as Northern forms.

3. The past tense form cam II/12/18 (came II/12/58) may represent OE
 *cam (cf. OE nam, (Brunner §69, Anm.11) or may be influenced by ON kvam.

4. Shortening is indicated by the doubling of the consonant in sonner
 II/24/203 and sonnest II/13/73 (Jordan, p.49).

OE ū

1. OE ū is represented by ou or ow: aboutē II/24/198, abowte II/24/32,
clowde II/12/19, foule I/2/44, fowl I/2/45, howsis I/22/12.

Notes:

- i) Shortening is responsible for the spelling with u in husband I/6/5
 and but I/9/60 (with weakened stress).
- ii) Drowt I/25/45 shows development from OE drūhp(u) (rather than
drūhp(u)), with loss of the fricative.

OE ȳ

1. OE ȳ is spelt y or i: hyre II/6/124, hired II/6/126. The spelling fyere at
 II/12/21 indicates diphthongisation of the vowel before r.

2. OE ȳ + g appears as y: dry-fote I/21/39.

OE ǣ

1. OE ǣ is represented as a: all I/2/30, gafe I/2/129, halt II/10/79,
sharp I/15/92, wall II/12/34, yafe I/6/118.

2. Before rd OE ǣ appears as e in beredis (with svarabhakti) II/16/10,
herd II/23/110 (but hard II/23/105), yerdis II/7/31.

Note:

Jordan notes (p.89) that ǣ was already in OE lengthened to /ɛ:/ before r-
 combinations.

3. Before h OE ǣ appears as e, egh, eigh, eygh, igh: se I/20/223, segh I/10/241, seigh II/12/43, seygh II/3/221, sigh II/3/86.

Notes:

i) The final velar fricative was devoiced early to /h/ (Jordan p.172).

ii) The above forms developed in Saxon and Kentish from e with a following front glide, while Anglian forms developed from a with a following back glide, spelt awe, awghe: sawe II/8/190, sawghe II/3/125 (Jordan pp.93-94, Prins § 3.39.1).

4. For OE (WS) ǣ before ld, see OE ǣ.

OE ǣo

1. OE ǣo is spelt e: derknes I/2/17, erthe I/3/99, ferre I/20/219, hertes I/1/234, heven I/5/66, sterris II/2/35.

2. After w it appears as e in swerd II/6/165, werke I/11/87, but as o in worshipfull I/1/1, world II/12/113 (where LWS weo developed into wu, written here wo, Prins § 2.47).

Note:

Warke I/4/137 presumably reflects er/ar alternation (see OE ǣ).

3. OE ǣo + h is written eygh in feyghting II/3/128.

OE ēa

1. OE ēa is written e, sometimes ee: fewe I/1/12, lefe II/12/63, sheweth I/1/4, sle I/10/99, slee I/14/75, yeres I/1/12, yeeres I/9/82.

Note:

Shortening is indicated by the doubling of the consonant in gretter I/20/169, grettest I/24/42 (Jordan p.152, Wright § 359).

2. For OE ēa + g or h (which underwent smoothing to e), see OE ē.

OE ēo

1. OE ēo is written e, rarely ee: deuell I/1/35, frenedes (with svarabhakti) I/15/95, freendis I/7/1, helde II/13/6, heeld II/7/175, yede (OE ge-ēode, with stress on the first element of the diphthong) II/5/146.

Notes:

i) Shote II/7/176 shows shifting of stress onto the second element of the diphthong (especially common after palatals), cf. shete II/7/181 (Jordan p.112).

- ii) Sike I/4/61 may show the shortening of Anglian smoothed ē and raising of consequent ĕ to ĭ in closed syllables (Jordan, pp.111-12). Jordan would then explain the length as the result of the crossing of sĭk and sēk. But sike may instead show raising of /e:/ to /i:/ at this date.
- iii) For the shortening and raising shown in the form fill for "fell" I/3/57, see Wright § 99, Luick § 352, § 386, Jordan p.44.
- iv) The spelling bi for "be" at I/21/6 may indicate shortening and raising (Jordan p.149) or may be an inverse spelling (for be for "by" see OE ī).
- v) Shortening is indicated by the doubling of the consonant in depeest I/8/126.

2. OE ēo + w is spelt eu, ew, u: treuth II/13/62, vntrewthe I/1/8, truthe II/22/47 (which Jordan suggests, pp.243-44, is a newer spelling for the change c1400 from /eu/ to /iu/).

Note:

Trowthe I/8/109 shows shifting of stress onto the second element of the diphthong (Jordan, p.128).

Consonants

Plosives

- 1. Devoicing of the voiced plosive /b/ is shown in opstinate II/7/192 and of /d/ in pleter II/2/98 (Jordan, p.183), and tīlīnges I/3/10.
- 2. There is an excrescent final t in patent I/19/108.
- 3. The spelling comforth I/2/152 reflects the loss of /t/ and replacement by the fricative /θ/.
- 4. The plosive /g/ is found alongside the semi-vowel /j/ in the forms gefe I/6/34 and yefe I/2/131, the former stemming from ON gefa, the latter from OE (Anglian) gefan. See OE ġ, note to 4.

Affricates

- 1. The affricate /tʃ/ exists alongside the plosive /k/ in beseching I/26/10 and besekyng I/20/233, where the latter is Northern (Wright § 285).

Elsewhere, the affricate or plosive is found according to present-day Standard English (mych I/6/28, chirch I/1/14, wirk I/7/24), but note iliche I/26/29 which is a specifically Southern form (Jordan p.168).

2. In AN caffere I/14/110 and chafering II/14/51, the alteration between /k/ and /tʃ/ reflects Northern French /k/ and Central French /tʃ/ (Prins §8.10). The Central French affricate is found in roches II/2/22 (Jordan pp.224-25).

3. The affricate /tʃ/ was often voiced in unaccented syllables in the fourteenth century, which accounts for the forms knowelechid I/2/123 and knowleged I/8/105, and grucching II/9/120 and gruging I/16/52 (Jordan p.168).

Fricatives

1. French influence is shown in the spelling of prophete (= profit) I/24/5 (cf. profetyse (= prophetess) II/3/213).

2. The voiced fricative /v/ is pronounced /w/ initially in wessull II/13/115. The two consonants exist side by side in vowched safe I/24/111 and wouched safe I/4/114. Jordan notes (p.252) that this is chiefly found in the SE Midlands, extending north to Norfolk. *It is /f/ in converted II/22/73.*

3. The spellings anodere I/10/77 and whedir I/12/27 show the change from /ð/ to /d/ before an immediately following non-syllabic r (Dobson II §383), cf. anoper I/7/101.

4. The French spelling of c for /s/ is found in cesith I/11/86 alongside sese II/22/17, encrece I/25/44, fornace II/3/131 alongside fornes II/3/125, pece I/3/28 alongside pees I/3/7, sercle II/3/221. The spelling sc for /s/ is found in scilence I/10/174.

5. Metathesis is found in third I/23/96 (cf. thrid I/5/50), thrilleth I/13/139 (cf. thirlith I/23/19), thrist II/7/39 (cf. thirst I/23/129). Bren I/25/21 and brestr I/20/211 are influenced by ON, with the removal of OE metathesis (Jordan p.157).

6. /ʃ/ is spelt variously with sh (sometimes ssh medially) or the more northerly sch, as in shewe and schewe II/10/143, she and sche II/10/130. Dobson suggests (II §373, Note 3) that the spelling with ss found alongside sh (cf. wasseth I/9/133 and wasshe II/16/59) reflects an

inverse spelling based on the pronunciation of s as / ʒ / in the E Midlands and North. This is perhaps reflected in the confusion between sewe (= follow) and shewe (= show) found in the revised Festial sermons, e.g. schewyng for sewyng II/20/48 (but sewe is understood by the scribe, cf. "sewith and folowith" II/20/55), schewe for sewe II/11/48, and the inverse spelling of sewyng for shewyng at II/5/3 (where shewe is used correctly at II/5/4).

7. Initial OE h is usually lost in it I/1/2 etc. but is retained in hit I/8/209, I/12/68. Initial h is normally present in his I/1/35 etc. but is lost in is I/5/18, I/21/30. Initial French h is lost in omage I/13/43, ostage II/17/28, but some words are spelt with or without the h: honest II/1/57 and onest II/10/3, hoste I/20/236 and oste I/19/60. Even where the h spelling is retained, the form of the possessive pronoun suggests that it was not pronounced in "pyne heritage" I/8/120.

8. Excrescent h is found in holde II/8/145 and holdest I/14/156, while h is lost in perappis I/23/19 and may be lost in the phrase "an house" at II/23/42.

9. The spellings perrugh I/12/173, porow I/21/33, porugh I/21/39 show the development of a svarabhakti vowel between r and final h (Luick §446).

10. OE final h is spelt gh: high I/6/114, nygh I/7/3, segh I/10/241, and occasionally omitted (showing loss of the velar fricative): ny II/2/111, nye I/7/18, se I/21/23, porow I/21/33.

11. OE hw is normally spelt wh: whedir I/12/27, whereas II/3/72, whereof I/20/67. The pronunciation of wh as /w/ is indicated by the inverse spellings what for wote I/20/194 and where for were II/3/59, II/21/179. The pronunciation /h/ is indicated by the following spellings: hole (= whole) I/25/141, hole (= wholly) II/12/217, holsom (= wholesome) II/23/21.

12. OE palatal h + t is written ght or, rarely, 3t: knyght I/11/159, kny3t I/11/158, rightfull I/3/171, ri3tfull I/3/173. OE velar h + t is written ght or rarely 3t: bought I/3/107, bou3t I/25/157, nought I/4/50 (possibly not I/23/2), pought (v.) I/19/93, pou3t (n) I/25/126.

Semi-vowels

1. /w/ is replaced by /v/ in avey I/2/9 (cf. avay I/2/17), veping I/10/235,

vex II/7/74, vidows II/17/168. This is a Northern form (Jordan p.156) but may perhaps be explained as an inverse spelling on the basis of the spelling w for v.

2. Morphology

1. Nouns

a. Number

Most nouns have the strong -s plural: dayes I/10/237, enemyes I/12/103, Iewis I/19/41, sydes I/21/37. The inflection is often represented by the abbreviation ȝ. When expanded, es is more common than the Northern is or ys endings and has been used consistently for the expansion of the abbreviation in this edition. The plural in us and ous is found besides es in vertuus I/7/80 and vertuous I/2/24 (showing confusion of noun and adjective, cf. vertues (adj.) I/20/155, vertuous (adj.) I/1/237).

The weak plural is found rarely: brethern I/18/37, II/6/14, eyen I/18/71, II/8/75, howsen I/22/18.

Zero-morpheme still exists alongside -s in the old neuter plurals horse I/16/67 (cf. horses II/3/71) and ping II/3/17, II/8/123 (cf. thinges II/24/209).

b. Genitive

The genitive inflection is omitted in Criste I/5/7, fadir I/24/45, II/21/6, world I/1/46.

The erroneous possessive with (h)is is very common (see Glossary under emperoure is, God (h)is, man (h)is, men is, Sauowre is and cf. Adam is II/18/53, Gregory is II/23/181, 184, Noe is II/7/160).

c. Dative

The dative inflection presumably survives in the phrase on life/lyve II/4/90, II/12/42.

2. Adjectives

There are no distinctive inflections. The comparative and super-

lative are formed by -er, -est: gretter I/20/169, grettest I/24/42, fayrest I/ 8/121, hyest I/20/61, while periphrastic constructions are often found with adjectives of two syllables or more, as in present-day English: more grevous and tedeous I/4/61, pe moste kunnyng leche I/4/103-04. Both methods of forming the superlative are found in the double superlative pe moste sharpest wise I/12/86.

3. Adverbs

Adverbs are formed from adjectives by the suffix -ly: benigly I/17/17, besily I/6/116, buxomly I/15/147, clerely I/10/20.

Several adverbs have no distinct ending: clene I/4/37, contrary I/2/54, foule II/6/225.

Comparison is shown by -er, -est: lenger I/21/114, sonner II/24/203, sonnest II/13/73, or by more: more rather I/2/10.

4. Definite Article

The definite article is merged with the preposition in atte (= at pe) although the significance of the spelling is lost in atte pe (see Glossary under atte).

The relative pronoun is assimilated to one and other with the resultant definite article+ tone/tother form in pe tone II/2/124, the topir II/1/6 (see Glossary under tone, tope).

5. Pronouns

a. Personal Pronouns

<u>nom. sg.</u>	1. <u>I</u> I/10/172
	2. <u>pou</u> I/10/181, <u>pow</u> I/10/172
	3. <u>he</u> I/3/28
	<u>she</u> I/10/214
	<u>it</u> I/10/216, <u>hit</u> I/11/107

<u>nom. pl.</u>	1. <u>we</u> I/2/56
	2. <u>ye</u> I/3/94
	3. <u>pei</u> I/2/44, <u>pey</u> I/8/267, <u>thei</u> II/12/43, <u>they</u> I/3/49, <u>pe/the</u> (See Glossary)

- obl. sg.
1. me I/19/62
 2. þe I/1/70, the I/10/170
 3. him I/2/123, hym I/1/239
hir I/3/129
it I/10/216

- obl. pl.
1. vs I/11/72
 2. you (polite plural) I/10/175
 3. hem I/2/114, I/11/76, II/12/10, II/12/30 etc.
þeym II/12/16, theim I/3/171, theym I/11/123,
þem I/2/116, them II/12/11

b. Possessive Pronouns

- sg.
1. my I/10/173
 2. þi II/7/93, thi I/2/45, þy I/10/230, þine I/11/123,
þyne II/7/93 (þine and þyne before vowels only)
 3. his I/1/13, hys I/1/229
hir I/3/97
his I/21/42, etc. (see Glossary)

- pl.
1. oure I/2/56
 2. your I/19/84, youre (polite plural) I/10/174
 3. her I/3/49, I/19/89, I/23/112, II/12/132
þeire I/7/35, theire I/7/47

c. Demonstrative Pronouns

- sg. this II/3/233, þat II/3/240, that II/3/242

- pl. these I/2/60, thise II/3/134, þoo II/3/267, thoo II/1/40.

Note: he þis is recorded once (see Glossary under þis dem. pron.)

d. Relative Pronouns

The relative pronoun is þat I/12/83, that I/13/81 in both the nominative and oblique cases (see Glossary under þat, that, rel. pron.). In the genitive it is þat is (= whose) II/10/112. The indefinite formula as who say is recorded frequently, e.g. I/1/25-26, I/7/113 etc. (See OED who 7, Jespersen III, §3.51, Mustanoja p.217).

6. Verbsa. Present Indicative

- Sg.
1. charge I/19/62, fynde I/1/66, haue I/1/69
 2. haste I/1/26, supposest I/6/35, wottes I/6/32
 3. begynneth I/1/1, dothe I/2/37, encresith I/1/19
lernyth I/23/77, spoyleth I/13/46
enkreses I/1/7, growes I/1/7, spoyles I/13/45

Note: The third singular in -th is much more common than in -s.

- Pl.
- encresith I/1/19, foloweth II/20/45, groweth I/1/20,
hateth II/3/35
- bere I/7/19, entre I/2/24, haue I/1/8, knele I/5/67,
take I/7/22
- lyfen II/2/38, seyn I/7/62

Note: The plural in -th is most common.

b. Present Subjunctive

- Sg. folowe I/2/88, haue I/2/88

- Pl. do I/2/20, presume I/19/64

c. Imperative

- Sg. beholde I/23/77, take I/6/33

- Pl. late I/1/229, let I/2/152

d. Infinitive

- cast I/2/20, haue I/1/12, rebell I/1/11, rise I/1/11, speke I/1/7

e. Present Participle

The usual form is having I/1/63, knowyng I/15/19 (note also folowyn II/20/65), but a few forms in -eng occur: cryeng I/13/4, seeng I/12/165, smokeng I/11/86.

f. Past Participle

The past participle of weak verbs normally ends in -ed, or id less commonly: callid II/12/2, illuded II/8/178, quenchid II/15/52,

scorned II/8/178.

The past participle of strong verbs occurs with and without the -n inflection: be II/11/118, bene I/1/12, do I/11/152, done I/1/10, writ I/6/1, writte I/8/1, writen I/23/7, wrytten II/11/106. The form iwryt II/7/173 shows the survival of the OE prefix ge-.

g. Gerund

The gerund ends in -ing or -yng (once -eng): amending I/1/65, cryyng I/13/103, praysyng I/14/68, spekeng I/23/225. The phrase on huntynge occurs at II/10/38.

h. Passive

The passive voice survives in the form hight (= was called) at I/12/126, 127, II/17/ 11, 12.

i. Strong Verbs

(1. = inf. or related form, 2. = pa. t. sg., 3. = pa. t. pl., 4. = pp. References are not given as all verbs cited are to be found in the Glossary under the asterisked form.)

Class I

OE <u>abīdan</u>	1.* <u>abide</u> , <u>abyde</u>	2. <u>abode</u>	
OE <u>scrīfan</u>	1.* <u>schryve</u>	4. <u>schrive</u> , <u>schryve</u> (<u>schreve</u> , <u>shreve</u>)	
OE <u>smītan</u>	1.* <u>smytist</u>	2. <u>smote</u>	3. <u>smote</u> 4. <u>smytte</u>
OE <u>wrītan</u>	1. <u>wryting</u>	4. <u>write</u> , <u>i-wryt</u> (* <u>wrete</u>)	

Class II

OE (for) <u>lēosan</u>	1.* <u>lese</u>	
OE <u>sceotan</u>	1.* <u>shete</u> , <u>shote</u>	4. <u>shet</u>

Class III

OE <u>gielðan</u>	1.* <u>yelde</u>	2. <u>yelde</u>
OE <u>helpan</u>		4.* <u>holpe</u>
OE <u>iernan</u> (ON <u>renna</u>)	1.* <u>ren(ne)</u>	

Class IV

OE <u>beran</u>	1.* <u>bere</u>	2. <u>bare</u>	3. <u>bare</u>	4. <u>born(e)</u>
OE <u>brecan</u>	4.* <u>broke</u>			
OE <u>cuman</u>	1.* <u>com(me)</u> , <u>cum</u>			
OE <u>stelan</u>	2.* <u>stale</u>			

Class V

OE <u>biddan</u>	1.* <u>bid</u>	2. <u>bad</u>	3. <u>bad</u>
OE <u>etan</u>	2.* <u>ete</u>	3. <u>ete</u>	
OE <u>forgiefan</u>	1. <u>foryeve</u> (under * <u>for3eue</u>)	2. <u>forgafe</u> , <u>forgave</u>	4. <u>foryeve</u>
OE <u>forgietan</u>	4.* <u>foryett(e)</u>		
OE <u>giefan</u>	1.* <u>gefe</u> , <u>geve</u> , <u>gife</u> , <u>yefe</u> , <u>yeve</u>	2. <u>gafe</u> , <u>yafe</u>	
	3. <u>yafe</u>	4. <u>gefe</u> , <u>yef(e)</u> , <u>yeve(n)</u> , <u>yevyn</u> (<u>gyfe</u> , <u>yofe</u> , <u>3oven</u>)	
OE <u>gietan</u>	1.* <u>gete</u>	2. <u>gate</u>	4. <u>get(t)e</u> , <u>goton</u>
OE <u>sēon</u>	2.* <u>se</u> , <u>se(y)gh</u> , <u>sigh</u>	<u>saw(gh)e</u>	3. <u>se(gh)</u> , <u>s(e)igh</u>
	4. <u>se(e)</u>		

Class VI

OE <u>dragan</u>	1.* <u>draw(e)</u>	2. <u>drough</u>	4. <u>drawe</u>
OE <u>faran</u>	1.* <u>fareth</u>		
OE <u>slēan</u>	1.* <u>slee</u>	2. <u>slough</u>	3. <u>slough</u>
OE (for) <u>swerian</u>	1.* <u>forswere</u>		
OE <u>understandan</u>	1.* <u>vndirstond(e)</u>		4. <u>vndirstond(e)</u>

Class VII

OE <u>bēatan</u>	2.* <u>bette</u>	3. <u>bettyd</u> (weak)	4. <u>bett</u>
OE <u>draēdan</u>	1.* <u>drede</u>	3. <u>dred</u>	4.* <u>adrad</u>
OE <u>feallan</u>	2.* <u>fill</u>		
OE <u>healdan</u>	1.* <u>holde</u>	2. <u>heeld</u>	4. <u>holde</u>
OE <u>wæ scan</u>	1.* <u>wassh(e)</u>	2. <u>wasshed</u> , <u>wesshed</u> (weak)	
	4. <u>wasshe(d)</u> , <u>wesshed</u> (weak)		
OE <u>weaxan</u>	1.* <u>wex</u>	2. <u>wex</u>	3. <u>vex</u>

j. Preterite-Present Verbs

For details of the survival of the OE preterite-present verbs, see Glossary under con (OE cunnan); may, might (OE magan); mot(e), most; owest (OE āgan); shuld (OE sculan); wete (OE witan).

3. Interpretation of the Dialect Evidence

It will already be clear from suggestions made in the presentation of the data that H shows a generally Midland character, with forms which may be judged to be Northern, Southern, even Kentish, found as well. To some extent this must be due to the fact that the archetype of H was based on several different sources², and H must reflect the different dialects of these sources. Certainly, a few rogue forms can be explained in this way. However, H is a late text, and the varying dialect characteristics which it reveals are in their very variety characteristic of the emerging Standard of the fifteenth century, a Standard based on the dialects of the Central Midlands.

In the past the method of determining the provenance of a Middle English text has been to apply the criteria of Moore, Meech and Whitehall,³ and in general terms their evidence is still of value. The following of their criteria proved useful in localising H:

1. OE ā written a or o:

H throughout has Southern o forms: hole I/2/61, hoole I/13/126.

2. The occurrence of sal, suld(e), sold(e) for shal, sholde:

H has no Northern s- forms: shuld I/3/30, shulde I/3/29.

3. OE ǣ followed by m/n written a or o:

H has no West Midland o forms: man I/3/25, name I/2/156.

4. The occurrence of hem for them and her/har/hor for their:

H preserves many Southern hem forms, though Northern þem (and to a lesser extent þeim, theim, theym, them) is more common. Southern her and Northern þeire/theire are found about equally.

5. OE ȳ retained as a front rounded vowel:

H has no examples of this Southern sound. OE ȳ is invariably unrounded and written y or i: chirch I/1/14, hyre II/6/124.

There are a few examples of Kentish e: beryed I/20/219, besily I/16/101.⁴

6. The occurrence of -(e)s for the 3rd. person singular in the present indicative:

H normally preserves Southern -th forms (usually -eth, eg. spoyleth I/13/46), although a number of Northern -es forms are found, e.g. enkrese I/1/7.

7. The occurrence of -ep/-eth for the present indicative plural:
H has some Southern -eth (rarely -ith) forms, e.g. foloweth II/20/45, and a few Midland -(e)n forms, e.g. lyfen II/2/38. The usual form is, however, Midland -e: bere I/7/19, entre I/2/24.

8. The occurrence of initial v for f:
H has no examples of this extremely Southern voicing:
fill I/3/57, first I/4/97.

9. The occurrence of -and/-end for the present participle:
H has examples neither of Northern -and nor Midland -end.
Nor are there examples of Southern -ind, as the OE present participle has been totally replaced by -ing/-yng (rarely -eng): having I/1/63, knowyng, I/5/19, cryeng I/13/4.

In addition to these data, it may be noted that:

1. There are no examples of the Southern survival of the OE Weak Class II verb ending -ian.
2. The OE ge- prefix to the past participle, which is retained in the South for much of the Middle English period, survives only in iwryt II/7/173.
3. The strong past participle occurs with and without the Northern -n ending: be II/11/118, bene I/1/12.
4. The present plural indicative of the verb "to be" is always Southern be, never Northern are: I/4/154, I/7/32.

All these data point to a Southern Midland text, East Midland rather than West Midland. This conclusion is corroborated by the more recent developments in Middle English dialectology initiated by Professors McIntosh and Samuels,⁵ which aim at an extremely accurate localisation of texts, based on a much larger corpus than that used by Moore, Meech and Whitehall and considering in detail orthographic variation within dialects. Maps supplied by Samuels in an article in English Studies for 1963⁶ provide valuable information which may be compared with H:
Map 1 (p.82): "they"

H's normal pei form is found in Norfolk and Suffolk and the central South Midlands. Its other recorded forms (pey, they) are widely spread over the Midlands and South, while the frequent unstressed pe/the (see

Glossary) is recorded only in the Central and North Midlands. H's total lack of h- forms again suggest the Central and North Midlands, though it must be borne in mind that H is a late text.

Map 2 (p.82): "though"

H's though form (I/8/118) is again characteristic of the Central and North Midlands.

Map 4 (p.86): "such"

H's such (I/1/6) and suche (I/12/109) forms are North Midland, but are also found widely in the West Midlands and South-West.

Map 5 (p.86): "much"

H's usual form is moch (I/5/16) or moche (I/1/7), although mych (I/6/28) is also recorded. The former is found in the South-East and in Essex (as well as the West Midlands and South in general), while Samuels records myche in the North-West and South-East Midlands.

Map 6 (p.90): "any"

The form eny (I/8/45) is usual in H and is from the South-East and Essex (as well as the South and West). H also has a few examples of the North Midland form ony (I/12/120).

Map 7 (p.90): "self"

H's self (I/10/104) is North Midland and South-East Midland (including the South-East itself).

Map 8 (p.92): "stead"

H's stede (II/8/163) is normal everywhere except the West Midlands.

Map 9 (p.93): "given"

Here H records several forms (see Glossary under gefe), including the form yofe (I/5/20, 22, 27) which is East Anglian and Central/North East Midland.

Map 10 (p.93): "saw"

H's usual forms are see (I/9/43) and segh (I/10/241), but see Glossary under se. These are Southern and South Midland. However, sawe and sawghe are also recorded, which are Central and North Midland forms.

The evidence points to the Central Midlands, still easterly, and probably north of Northamptonshire (cf. Maps 4 for sich, 6 for any, 7 for silf, 10 for si³). The area in east Leicestershire suggested by McIntosh

and mapped by Wakelin⁷ has been recently confirmed by Professor McIntosh by letter and would seem to hold with such of their dialect evidence as has been published. However, it has already been pointed out that H may to a certain extent reveal the dialect features of its sources, and also that it is a late text revealing characteristics of the emerging Central Midland Standard of the fifteenth century. Moreover, as early as 1565 the MS was in Bedfordshire, at either Pavenham or Milton Ernest⁸ (although this does not necessarily suggest at all that it was written there). I would in fact suggest tentatively that H's more northerly features are characteristic of the Northern features brought into the Standard by the Central Midland dialects,⁹ and that its more southerly forms suggest a localisation further south, perhaps Bedfordshire, certainly in the Home Counties.

This suggestion is based partly on the noticeable similarities between H and the Type IV Standard outlined by Samuels in his same article.¹⁰ A comparison of Types III and IV made by Samuels¹¹ may conveniently be compared with H:

Type III	Type IV	H
<u>yaf</u>	<u>gaf</u>	<u>gafe</u> (I/2/129) is more common than <u>yafe</u> (I/6/118)
<u>nat</u>	<u>not</u>	<u>not</u> (I/1/5)
<u>bot</u>	<u>but</u>	<u>but</u> (I/2/85)
<u>swich(e)</u>	<u>such(e)</u>	<u>such</u> (I/1/6), <u>suche</u> (I/12/109)
<u>hir(e)</u>	<u>theyre</u> , <u>peir(e)</u>	<u>her</u> (I/3/49), <u>peire</u> (I/7/35), <u>theire</u> (I/7/47)
<u>thise</u>	<u>pair(e)</u> , <u>her</u>	<u>these</u> (I/2/60) is more common than <u>thise</u> (I/2/80)
	<u>thes(e)</u>	
<u>thurgh</u>	<u>thorough</u> ,	<u>porugh</u> (I/21/39),
	<u>porow(e)</u>	<u>porow</u> (I/21/33), etc.
<u>sholde</u>	<u>shulde</u>	<u>shuld</u> (I/3/30), <u>shulde</u> (I/3/29)

On the basis of this evidence, I would suggest that H is a text of the Home Counties (if not London) which shows many of the features of the fifteenth century "Chancery Standard" which is the basis of present-day Standard English. H is certainly Central Midland in character, as Samuels has shown this latest Standard to be,¹² and its Northern, Eastern and Southern features can all be shown to be common in the dialect of London and the surrounding area, dependent on the pattern of immigration throughout the Middle Ages.¹³ Features such as the high quality of production of H and its earliest localisation in Bedfordshire may contribute evidence to this suggestion.

- 1 References in this section to Kihlbom, Jordan and Schlauch are to pages; other references are to sections of the works concerned.
- 2 For the different sources on which the HR collection is based, see Volume I, pp. 108-114 and Volume II, pp. 36-54.
- 3 For full details and isoglosses, see Moore, Meech and Whitehall, 1935.
- 4 These forms are not at this date exclusively Kentish. See above, p. 53.
- 5 McIntosh, 1956, 1963; Samuels, 1963.
- 6 The data of McIntosh and Samuels cover material up to 1450, while H is probably a little later in date (see above, p. 9).
- 7 Wakelin, 1967, p.103.
- 8 Above, p. 9.
- 9 Samuels, 1963, pp.89, 91.
- 10 Ibid., pp.88-89.
- 11 Ibid., p.89, footnote 10.
- 12 Ibid., pp.89, 91.
- 13 Ibid., p.91.

INTRODUCTION TO PART I

1

The Additional Sermons

1

There are 26 additional sermons in the Temporale section of the HR collection, 24 of which are found in both H and R, while 2 are peculiar to H. They are: Advent Sunday (I/1, HR1; I/2, HR2), the Nativity of Christ (I/3, HR6; I/4, HR7), the Circumcision of Christ (I/5, HR12), Septuagesima Sunday (I/6, HR16), Sexagesima Sunday (I/7, HR18), Quinquagesima Sunday (I/8, HR19), Ash Wednesday (I/9, HR21; I/10, HR22), the first Sunday in Lent (I/11, HR24; I/12, HR25), the second Sunday in Lent (I/13, HR27), the third Sunday in Lent (I/14, HR29), the fourth Sunday in Lent (I/15, HR31), Passion Sunday (I/16, HR33), Good Friday (I/17, H38/R38; I/18, H39/R38), Easter Day (I/19, H42/R41; I/20, H43/R42; I/21, H44/R43), Rogation Days (I/22, H46; I/23, H47/R46), Ascension Day (I/24, H49/R48), Whit Sunday (I/25, H52/R50), Trinity Sunday (I/26, H54). Of these, 3 are also found in Gi: Advent Sunday (I/1; I/2), Septuagesima Sunday (I/6, in an altered form).²

3

In addition, ten of the above sermons are also found in MS Cambridge University Library Gg.vi.16 (C): I/1, I/4, I/5, I/6, I/7, I/8, I/9, I/10, I/11, I/13, I/14 (imperfect). Seven of the sermons are found in MS Bodley e Musaeo 180 (B): I/4, I/5, I/7, I/9, I/10, I/13, I/14.⁴ Two are in MS Durham University Library Cosin V.IV.3 (d): I/13, I/14. Eight are in the second binding of MS Gloucester Cathedral 22, Press No. 1 (Gii) and also in MS Lincoln Cathedral Dean and Chapter Library 50 (L): I/4, I/5, I/7, I/8, I/9, I/10, I/13, I/14. Only two sermons are, therefore, common to HRBDGiL (I/13, I/14), and the second of these is imperfect in C. No Gi sermon is found in BDGiL, while only I/1 is found in HRGiC.

1

1 This number refers to the additional sermons edited in this edition (Part I). In addition, R has 2 non-Festial sermons not found in H, one for Easter Day (R44) and one for the Dedication of a Church (R54). See Appendix 16.

2 Above, p.26.

3 This number is based on the fact that the one Ash Wednesday sermon in C forms the basis for two HR sermons (I/9, I/10). The C sermons are transcribed as Appendix 2.

4 The B sermons paralleled in HR are transcribed as Appendix 5.

Description of the Manuscripts (CBDGiIL)

C Cambridge University Library Gg. vi. 16¹ Cambridge University Library
S.xv². Sermons, etc. Ff.1-59v, ending imperfectly ("havynge therin
scharpe tethe ...") Collation i + 59 + i. A pencil foliation top right
and occasionally bottom right recto (the last page numbered "59 & 60" top
right and "59" bottom right recto). Material paper. Size of page approx-
imately 215 x 145 mm., of frame 155 x 95 mm. Approximately 29-34 ll. per
page. After the first 7ff. (i.e. from the start of the sermons on f.8r)
there is frame-ruling. Quiring 1 (lacks 5) 2¹²-4¹² 5¹⁶. There are no
signatures visible. One catchword appears at the end of the second quire
(f.19v). One hand, an Anglicana with some Secretary forms.² There is no
rubrication, although spaces have been left at the beginning of the sermons
in the second quire (on ff.8r, 12r, 15v, 18v, 22v, 26r). There are
marginal comments throughout, in the scribe's and later hands. The
provenance of the MS is unknown but the language is East Anglian, probably
Norfolk The contents are as follows:

ff.1r-7v Various material: notes on the relationship of the three Maries,
Octavian and the Sibyl, the temple at Rome; sentences from the apostles and
prophets (f.1r-v); a note on "Longius", the blind knight (f.1v); a quot-
ation beginning "Cum immundus spiritus ..." (f.1v); an Easter Day sermon in
English and Latin (ff.2r-3r);³ sermon jottings (f.3r); an incomplete
sermon on the gospel for the first Sunday in Lent (f.3v-4r);⁴ blank (f.4v);
the form of an indulgence in Latin and English verse and the conclusion of
an exemplum about a female penitent (f.5r); the beginning of the exemplum
(f.5v);⁵ an exhortation to worship Christ each night with 3 Paternosters,
3 Aves and 1 Credo (f.6r); notes on the significance of the letters of
"Ihesus", the spirit of devotion, the water of contrition and blood, the law
of Arthur's court that a tale or adventure must happen before dinner on
Sunday (f.6r); a story of 3 philosophers with different opinions on the
most important things in life (f.6v); notes on an exemplum about the
damnation of body and soul together; a narratio about a precious fruit
tree (ending "intelligo ffabulam michi satis bene");⁶ grace before and
after dinner; a comparison of the ungrateful diner to the swine feeding on
acorns; an interpretation of the three apostles at Christ's last supper,

in Latin and English; a note on the necessity of keeping silver away from wind, water and dust, explained morally (f.7r-7v).

ff.8r-12r A sermon, "Post trinitatem dominica 13^a & 18^a " (beginning "'Diliges dominum deum tuum', Mathei xx^{mo}, ij^o capitulo")

ff.12r-15v A sermon, "Exortacio ad audiendum verbis dei" (beginning " 'Estote prudentes et vigilate in oracionibus' ")

ff.15v-18v A sermon (beginning " 'Sana, domine, animam meam, quia peccaui tibi', Psalmo xl^{mo}")

ff.18v-22v A sermon (beginning " 'Hodie oportet me in domo tua manere', Luce xix^{mo}, etc.")

ff.22v-26r A funeral sermon (beginning " 'Mortuus viuet' vbi supra")

ff.26r-28r A sermon for All Saints' Day (beginning "Here begynneth the storye of all sentys")

ff.28v-30v A marriage sermon (beginning "Worchypfull soffereyns, here we assemylde affore God, hys awngells and all hys seyntyngs")

f.31r-31v blank

ff.32r-33v A sermon, "In solemnizacione matrimonij"

ff.34r-38r A sermon for Advent

ff.38r-41r A sermon for the Nativity of Christ

ff.41r-42v A sermon for the Circumcision of Christ

ff.42r-43v A sermon for Epiphany

ff.43v-45v A sermon for Septuagesima

ff.46r-47v A sermon for Sexagesima

ff.47v-51v A sermon for Quinquagesima

ff.51v-52v A sermon for Ash Wednesday

ff.53r-56r A sermon for the first Sunday in Lent

ff.56r-58r A sermon for the second Sunday in Lent

ff.58r-59v A sermon for the third Sunday in Lent (ends imperfectly)

B Bodleian. Library e Musaeo 180⁷ Bodleian Library, Oxford

S.xv². Sermons ff.1r-310v. Collation vii + 310 + 311-17.⁸

Sporadic foliation.⁹ Material paper. Size of page approximately 210 x 138 mm., of ruled frame approximately 147 x 85 mm. Approximately 21-26 ll. per page. Quiring 1⁸-5⁸ 6⁸ (lacks 6, cut out) 7⁸-12⁸ 13⁶ 14⁸-18⁸ 19⁸ (lacks ?8) 20⁸-27⁸ 28⁸ (lacks 6, 7, 8, cut out jaggedly) 29⁸-36⁸ 37⁸ (lacks 7) 38¹⁰ (lacks 3) 39⁸ (lacks 8) 40⁸ (lacks 4).¹¹ There are no signatures.

Catchwords normally appear at the end of each quire. One hand, an idiosyncratic one based on Anglicana letter forms. It is also the hand of BGiiL. The binding, of leather-backed cardboard, bears "180" in blue ink on the spine and is seventeenth century. (Flyleaf is cut away c25mm. from the binding and records a payment in 1655 for binding.) Rubrication is normally used in the titles of sermons, the initial to each sermon, and for capitals. Pointing is normally indicated by a rubricated oblique stroke. Latin quotations are generally underlined in red. The following marginalia may be noted: f.230r "Ion Iohn long man", f.311v "Clement Chetsam" and "Clement Kent" in the same sixteenth century hand, written sideways on the page. The MS was given to the Bodleian Library in 1656, possibly by George Langbaine.¹²

13

D Durham University Library Cosin V.IV.3 Durham University Library

S.xv. Sermons ff.1r-72v. Collation iii +72 + iv. Modern pencil foliation top right recto 1-72. Material paper. Size of page approximately 205 x 150 mm., of ruled frame approximately 140 x 85 mm. Approximately 26-28 ll. per page. Quiring 1⁸2⁸3⁸ (lacks 6, 7, 8, of which only a tiny fragment of 6 is visible) +2¹⁴(bifolium)4⁸5⁸6¹⁰ (lacks 1, except stub stuck to 2)7⁸8⁸9⁸ (1 defective). There are no signatures but there are catchwords at the end of every complete quire. One hand, as B above. The MS has been recently rebound by Mr. Tom Cotton, who has appended a note dated March 16, 1977: "The binding in sprinkled calf was rebacked and the corners repaired with aniline calf. This binding has been rebacked once before. So as to retain the leather sides of the covers parts of the previous rebacking were left in place." The previous binding referred to was probably the work of Hugh Hutchinson of Durham between 1660-69. The third flyleaf has verso the title "Sermons upon the Gospell for the/ four Sundays in Advent/ Six Sundays in Lent/ Easterday", and the top of f.1r has the reference "Liber Bibliotheca Episcopalis Dunelm. IV3". The titles of sermons are rubricated, as are capitals and slants throughout. Latin quotations are generally underlined in red. There is marginalia in the hand of the scribe and in later hands. The following are of interest: f.11r two drawings of mermaids, one labelled "Siren"; f.13r bottom margin upside down in an early sixteenth century hand "Iste liber pertinet ad me talintinum Euerad/ testantibus georgius suttun et macuton ffestin/ in ludo literario cum magistro tywe"; ff.24v, 26v, 27v doodled faces; f.48v

"Thanas"; f.72v "John Simson" in a seventeenth century hand. The MS was owned by the Rev. George Davenport (d.1677) who gave to Bishop Cosin for the library 70 MSS collected in England between the years 1652-70.

Gii Gloucester.Cathedral Library 22, Press No. 1 Gloucester Cathedral Library.

This MS is described above at pp.11-12.

L Lincoln Cathedral Library Dean and Chapter MS50¹⁵ Lincoln Cathedral Library.

S.xv.² Sermons ff.1r-220v (ends imperfectly). Collation i + 221 +i. Modern pencil foliation to right recto (f.127 is numbered twice).¹⁶ Material paper. Size of page approximately 206 x 145 mm., of ruled frame approximately 140 x 84 mm. Approximately 24-32 ll.¹⁷ per page. Quiring 1⁸(lacks 1)2⁸-16⁸17⁸(lacks 1, 5)18⁸-28⁸ (imperfect).¹⁷ There are no signatures visible but quires are generally marked by catchwords. One hand, as BDGii above. Rubrication is sparse. There is some later marginalia, e.g. f.38r "Here begyneth a notabell lye. If he made it wyttyngle hyys damnacyon slepeth not. If he dyd it of Ignoran he shall not be esquesed becawse he hath heard. Henry H." References to the Pope are cancelled throughout.

- 1 Briefly described by James, 1858, III, p.221.
- 2 Apparent differences in the hand (the use of different inks and different sizes of hand) may be attributed to the fact that the MS was added to piecemeal. The first quire, for example, contains only jottings, the second a series of sermons, the rest another series of sermons.
- 3 See Introduction to Notes to I/19. The sermon is transcribed as Appendix 3.
- 4 This sermon is the same as the sermon at ff.53r-56r.
- 5 The exemplum begins on f.5v, then a note ("verte ffolium et ibi inuenies conclusionem") refers the reader back to f.5r.
- 6 Owre mete and vs blys (vs canc.) 'nowe', Ihesus
'ffore' Owre mete yat vs hathe do goode
Blyssyd be Ihesus yat bogh3t vs on ye rode
- 7 Briefly described by Madan, 1937, Vol.II, Part II, index no. 3635.
- 8 F.317r bears the note "Really 316 for 307-8 are one leaf".
In fact, a leaf is missing after f.307.
- 9 The foliation is in ink, generally only on the first folio of each quire, as follows: 1-17, 25, 33, 41, 48, 56, 64, 72, 80, 87 (faint), 88, 89 (faint), 94 (faint), 95, 96 (faint), 102 (faint), 110 (faint), 118, 126, 134, 142, 149, 157, 165, 173, 181, 189, 197, 205, 213, 218, 226, 234, 242, 250, 258, 266, 274, 282, 289, 298, 299-307 (307 has the later addition in pencil "-8"), 309 (centrally, at top of a folio torn bottom left to top right) -11. Then a modern pencil foliation 312-17. I have normalised the foliation in referring to the MS.
- 10 The sermon for the Octave of the Epiphany ends halfway down f.217r, the rest of 217r and 217v being left blank. Then 3 (? blank) pages have been cut out jaggedly.
- 11 It seems likely that the last page of this quire (originally f.312) is missing, since further loss than f.308 is not included in the foliation, whereas ff.312-17 is later, in pencil.
- 12 Hunt, 1953, I, p.114.
- 13 I am grateful to Dr. A.I. Doyle for help in my study of this MS.
- 14 Mr. Alan Fletcher informs me that this bifolium is from a different part of the sermon cycle. He suggests it may have been introduced to compensate for the missing leaves in the third quire.
- 15 Briefly described by Woolley, 1927. The collection is contained in MSS 50 and 51 (formerly A.6.2 and A.7.1). Only MS 50 is of relevance to the present edition.

16 There is a sporadic sixteenth century foliation system in ink at the bottom right of each folio. Each folio is marked with a letter and an Arabic numeral.

17 The loss of folios before quire 19 occurred before the sixteenth century foliation; those lost at the end of the MS were after the foliation. A quire is missing between 4 and 5 and 7 or 8 ff. between 17 and 18.

The Inter-relation of the Manuscripts (HRCBDGiil)

1. Comparison of the Contents of the MSS

The foregoing MS descriptions provide pertinent preliminary information about the relationship of the MSS. C immediately stands apart from the other MSS in being, not a collection of sermons, but a sermon commonplace book which contains, as well as full sermons, numerous jottings in Latin and the vernacular on subjects suitable for preaching. Of these jottings, the references on f.1r to the prophecy of the Sibyl and the collapse of the temple at Rome also appear in two HR Nativity sermons (I/3, II/3), although their common source, the Legenda Aurea, was an extremely popular one. The macaronic Easter Day sermon on ff.2r-3r bears close resemblance to I/19 and may suggest that a Latin original of this sermon, and perhaps others, was available to the compiler of C.¹ The sermon for the first Sunday in Lent which begins in f.3v and ends imperfectly on f.4r is another version of the sermon on ff.53r-56r, and as such corresponds to I/11 in HR. However, the sermons of particular interest are those eleven which begin on f.34r and end imperfectly on f.59v, where the MS ends.²

Of these eleven sermons, all but one, that for Epiphany, are also found in HR.³ The ten which may be compared with HR are: Advent (I/1), Nativity of Christ (I/4), Circumcision of Christ (I/5), Septuagesima (I/6), Sexagesima (I/7), Quinquagesima (I/8), Ash Wednesday (I/9, I/10)⁴ the first Sunday in Lent (I/11), the second Sunday in Lent (I/13), the third Sunday in Lent (I/14). This order of sermons in C follows that of HR and may be remarked on as unusual since the usual order of a Temporale section follows Advent by Septuagesima, Sexagesima, and so on, without the inclusion of the feasts of Christ at this point. It may be noted too that C did not provide the only source for the additional sermons with which the Festial revision was augmented in HR. It does not include, even in its imperfect stage, I/2, I/3, the greater part of I/10 and I/12.

The four other MSS, B,D, Gii and L, represent different versions of a Dominical collection, a collection of sermons for the Sundays of the Church year. They are closely related and are, in fact, all written by the same scribe.

B contains 58 sermons, the collection beginning unusually with the first Sunday after Easter and continuing to Easter Day itself, followed by a sermon for the Dedication of a Church.⁵ In addition to Dominical sermons, it includes sermons for the Christmas period (the Nativity of Christ, the Circumcision, the Epiphany and the Octave of the Epiphany) and for Lent (Ash Wednesday), as well as sermons for Ascension Day and Corpus Christi Day. There are a number of inexplicable omissions - the sermons for the first Sunday after the Octave of the Epiphany (which is found in Gii and L), Quinquagesima (also found in Gii and L), and Passion Sunday (also found in D, Gii and L). Seven B sermons may be compared with HR: the Nativity of Christ (I/4), the Circumcision (I/5), Sexagesima (I/7), Ash Wednesday (I/9, I/10), the second Sunday in Lent (I/13), the third Sunday in Lent (I/14).⁶

D, although a perfect MS, is only eleven sermons long, and seems to have been compiled from the original full collection to provide sermons for the two main seasons of the Church year, Advent and Lent. There are four sermons for the Sundays in Advent, four for the Sundays in Lent, and sermons for Passion Sunday, Palm Sunday and Easter Day. Of these, two are found in HR: the second Sunday in Lent (I/13) and the third Sunday in Lent (I/14).

The second binding of G (Gii) begins with a sermon for the Nativity of Christ, presumably because it was early bound with the first binding (Gi), which provided already, amongst others, four sermons for Advent. Gii is the fullest of the four MSS (although L, which is defective, probably contained the same sermons originally). In addition to the sermons found in B, it provides sermons for the first Sunday after the Octave of the Epiphany, Quinquagesima and Passion Sunday (all omitted in B), and also non-Dominical sermons for the Easter period (Tenebre, Maundy Thursday, Good Friday, Easter Eve). Of particular interest is the fact that six sermons in Gii are based wholly or in part on Festial sermons, although not on the revised version of the Festial found in HR but on an earlier version.⁷ These sermons are those for Passion Sunday,⁸ Tenebre, Maundy Thursday, Good Friday, Easter Eve and the Ascension of Christ, of which only the latter is found also in B. These sermons were presumably originally found in L too, but all except the Passion Sunday sermon are missing in the L MS. Eight Gii sermons are found in HR: the Nativity of

Christ (I/4), the Circumcision (I/5), Sexagesima (I/7), Quinquagesima (I/8), Ash Wednesday (I/9, I/10), the second Sunday in Lent (I/13), the third Sunday in Lent (I/14).

As has been suggested above, L shows, by a comparison of contents, as well as of texts, a close relationship with Gii. It begins with the four sermons for Advent which are not provided in Gii and the collection of sermons it provides, from Advent (where it begins imperfectly) to the 25th. Sunday after Trinity (where it ends imperfectly), is contained in two MSS, Lincoln Cathedral 50 and 51, so that MS 50 ends imperfectly in the sermon for the ninth Sunday after Trinity and MS51 begins imperfectly in the sermon for the eleventh Sunday after Trinity. Only MS 50 is relevant to a consideration of its relationship with HR, since it contains eight comparable sermons, the same eight as Gii: the Nativity of Christ (I/4), the Circumcision (I/5), Sexagesima (I/7), Quinquagesima (I/8), Ash Wednesday (I/9, I/10), the second Sunday in Lent (I/13), the third Sunday in Lent (I/14).

Conclusion

A description of the five MSS and their contents provides, therefore, the following information. C stands apart from the other four MSS in presenting most closely the source of several of the additional sermons with which the Festial revision was augmented. All but one of its eleven sermons (at which point it ends imperfectly) is paralleled in HR, and the exception is so close to a Festial sermon for the same day in HR that its omission is easily explained. BDGiIL are all in the same hand and represent differing versions of a collection most fully represented in Gii (and probably the now-defective L). B, perhaps through original misbinding, presents an unusual arrangement of the GiIL collection, while D is a small Advent and Lent selection.

2. Comparison of the Individual Sermons

There are 8 sermons which are common in part or whole to HR, C and two or more MSS of the BDGiIL group - those for the Nativity of Christ (I/4), His circumcision (I/5), Sexagesima (I/7), Quinquagesima (I/8), Ash Wednesday (I/9, I/10), the second Sunday in Lent (I/13), and the third Sunday in Lent (I/14).

The preliminary assumption that BDGiil forms a group is confirmed by comparison of these individual sermons.⁹ There are no significant differences between the HR and C versions of the sermon for the Nativity of Christ (I/4), while the MSS of the BDGiil group which contain this sermon (BGiil) present a fuller text than HR and C, one in which both the first of the four divisions presenting the argument and the conclusion have been expanded by Biblical quotation.¹⁰ It may be suggested at this stage¹¹ (and further evidence will be adduced later to support this statement) that there is justification in seeing BGiil as an expanded text, rather than HR and C as contracted ones. The BGiil addition to the first division of the sermon is in the form of a quotation from Johnⁱ, 5 (Douay: "And the light shineth in darkness and the darkness did not comprehend it"), a quotation which would seem to follow pertinently from the previous quotation from Ecclesiasticus xlii, 16 (Douay: "The sun giving light hath looked upon all things: and full of the glory of the Lord is his work"). However, this latter quotation has been introduced as the peroration of a division in which God has been compared to the sun, a comparison not upheld by the quotation from John ("light" not "sun"). Moreover, it occurs as part of the moralisation of an exemplum which compares the alleviation dawn brings to a sick man to that brought to mankind by Christ's birth, in which context a statement about "light shining in darkness" merely muddies the comparison. Study of the expanded conclusion of the sermon would also suggest a digression in the BGiil group.¹² In HR the conclusion deals with the mercy of God, citing the words of St. Paul to Titus (Titus iii, 4-5, Douay: "But when the goodness and kindness of God our Saviour appeared; Not by the works of justice, which we have done, but according to his mercy he saved us"). In BGiil these words are followed by further quotation from Titus ii, 12 and from Romans iii, 24, which has necessitated the altering of the final sentence in HR and C (H, ll. 158-60, "Therefor vpon þe doctrine of Seint Paule lat vs lyve in this world sobirly, rightfully and holyly at this tyme and welcom this louyng Lorde with clenness of lyfe ...") to accommodate the new ideas introduced (B, "Wherefore þou shalt ioye withe God endlessly and þerfore welcome that louyng Lorde with clene lyffe ..."). At this stage of the inquiry, the evidence is by no means conclusive, and might, in this last instance, suggest contraction on the part of HR and C, rather than expansion in BGiil. However, comparison with the source of much

of the sermon, the distinctiones of Jacobus de Voragine, shows that the first division of the source is followed closely by HR and C, and that this first division does not contain the additional material of BGiiL.¹³ These facts may be borne in mind and at a later stage added to the proof that HR and C represent the original conception of this and the other sermons.

The differences between the various MSS are much more marked when the sermon for the Circumcision of Christ (I/5) is studied. The sermon is based on the four reasons why the day should be celebrated, the first being because the octaves of other saints are celebrated and therefore Christ's should be celebrated too. HR and C deal with the point briefly, while BGiiL present a fuller text which includes a discussion of the meditations for each of the eight days after the Nativity of Christ.¹⁴

The second division of the sermon deals with the three names given to Christ at His circumcision. In C the treatment is brief: "The euangelist Sent Luce in the gossell: 'He was namyd the son off God becawse he is God, the secunde persawne in Trinytee'. Also he is named Criste ffor he is bothe God and man, takynge at this tyme owre nature on hym. Moreouer he was named Ihesus, yat is to sey, saveour ..."

BGiiL follow C fairly closely up to this point, when the discussion of the third name (which in C takes the form of a paraphrase of Philippians ii, 10) introduces quotations from the Psalms and from the Gospel of the day. In HR the treatment is different again. As in the case of BGiiL, the outline of C is followed, but in HR each of the three names is expanded by Biblical and patristic quotations.¹⁵ The assumption might be made that C represents the original text, expanded independently in HR and BGiiL, and this assumption is reinforced by the fact that the sermon is based on the Legenda Aurea, of which C presents a bare synopsis, while the substantial expansions in HR are all dependent on the Legenda. BGiiL's extra material is not so dependent, making the possibility of C's representing a contraction of original material unlikely.

The hypothesis posited above is reinforced by a comparison of the third reason for celebration of the day of Christ's circumcision, because He bled for the first time on that day. Here C and BGiiL present comparable material, while HR add an exemplum to a discussion of the

second time Christ bled, which is part of a treatment of the five bleedings of Christ.¹⁶ The source of the exemplum is the Festial sermon for the Circumcision of Christ, where it also occurs at the end of a discussion of the second time Christ bled, the whole sermon being also based (as is the Festial as a whole) on the Legenda Aurea. Moreover, HR's version of this Festial sermon (II/4) omits the whole of the discussion of the five bleedings of Christ, because this has been dealt with already in the sermon under discussion here. The additional exemplum in HR is, then, intrinsic to the character of that collection, demonstrating its particular connections with the Festial and its compiler's use of cross-referenced material.¹⁷ There can be no question of C or BGiIL having deliberately and independently omitted the material. HR represent here a clear expansion of the original text as preserved in C (and, in this instance, BGiIL).

The conclusions of both the third and fourth divisions of the sermon contain extra material in BGiIL, partly in the form of quotation from the Epistle of the day. (Of the three Biblical quotations added in BGiIL to the original text, that from John i, 5 is part of the Gospel reading for the third Mass of Christmas Day, while that from Titus ii, 12 is from the Epistle for the first Mass of Christmas Day. The material added to the third and fourth divisions of the Circumcision sermon is in each case from the Epistle of that day.) In addition, the conclusion of the fourth division adds a further quotation from Ecclesiasticus, which then leads into a lengthy discussion of the four ways by which Christ might be recognised, a discussion which is peculiar to BGiIL.

The sermon for Sexagesima (I/7) is substantially the same in HR and in BGiIL, but these MSS differ from C, which does not contain a digression in which a creditor's tally is compared to God's register of man's sins, substantiated by quotation from the Bible and from Chrysostom.¹⁸ The digression is based on one of Jacobus de Voragine's distinctiones, under the heading Penitencia.¹⁹ Justification of the term "digression" may be found in the fact that the passage is inserted between the two halves of the words of God at the Day of Judgment, between His words to the damned (Matthew xxv, 41) and His words to the blessed (Matthew xxv, 34). In C the one leads naturally to the other and both are united by the previously-introduced image of barren and fruitful soil. This image is preserved in the other MSS, although its particular relevance is lost to some extent by

the intrusion of the digression, whereby the comparison of the blessed to fruitful soil is at some remove from its original conception.²⁰

Parallel additional material in HR and BGiiL suggests a stage in the transmission of the text where an archetype (α), expanded from C by additional material from the distinctiones of Jacobus, was available to both the HR and BDGiiL groups. This suggestion is lent support by the inclusion in these groups in the course of description of the seven dragons of deadly sin in the sermon for Quinquagesima (I/8) of a discussion of the four reasons for pride (although the source for this discussion has not been traced).²¹ Independent alteration of this archetype is then found in Gii and L (the only MSS of the BDGiiL group containing the sermon) in the form of paraphrase, as well as addition and omission of material.²²

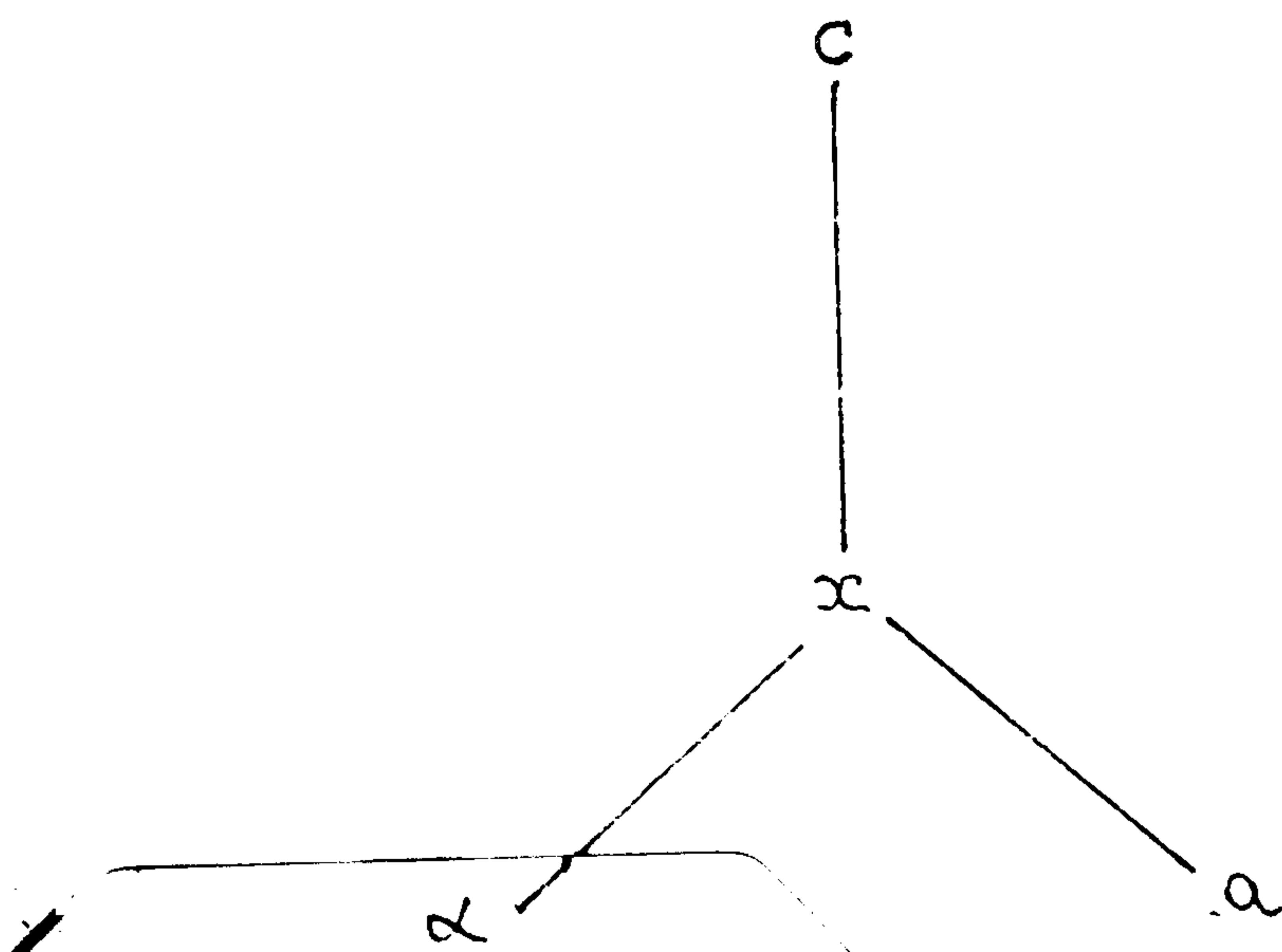
The treatment in the other MSS (here HR and BGiiL) of the Ash Wednesday sermon found in C represents a more comprehensive alteration than any so far considered. In C there is a single sermon for that day, which deals with the three names given to the day and concludes with a narratio about a merciful emperor. In the other MSS this single sermon provides material for two separate sermons (I/9, I/10), the first dealing with the three names given to the day and concluding with a narratio about Socrates from the Gesta Romanorum, the second being a fourfold discussion of confession which concludes with C's narratio about a merciful emperor (also, incidentally, from the Gesta Romanorum).²³ Apart from the narratio, this second sermon is entirely based on chapters from Part 5 of the Fasciculus Morum, which may now be cited, alongside Jacobus' distinctiones, as a further source of additional material used in the HR and BDGiiL archetype.

In fact, the two final sermons to be studied, those for the second and third Sundays in Lent (I/13, I/14), show too additions in HR and BDGiiL which are not found in C, additions which can also be traced to the Fasciculus. The sermon for the second Sunday in Lent is paralleled in a Latin sermon for the same day in British Library Additional MS 21253. C has been augmented in the archetype α by material from the Fasciculus dealing with the three rewards of meekness.²⁵ And in the sermon for the third Sunday in Lent, the first division includes in HR and BDGiiL, but not

in C, a discussion on perjury²⁶ and a narratio about a confirmed swearer,²⁷ while the second division is in the same MSS augmented by a further narratio about a slanderer.²⁸ All of this extra material is found in the Fasciculus. Both sermons show, too, in their different recensions, HR and BDGiil, minor differences which point to an independent later transmission of C (α).²⁹

Conclusion

On the basis of the internal evidence provided by the 8 sermons found in HR, C and two or more of the MSS of the BDGiil group, certain conclusions can be drawn. C is throughout less full than the other MSS, while the additional material in HR and BDGiil can be seen as digressive, expanding and at times even impairing the structure of C (e.g. I/7, I/9, I/10). C would seem, then, to represent (in its perfect state)³⁰ either the copytext or a close version of the copytext used in creating the archetype (α) used by both the HR and the BDGiil compilers in adding sermons to their respective collections. C cannot represent this archetype itself because the other MSS contain common material not found in C, material which includes among its sources the distinctiones of Jacobus de Voragine (e.g. I/7) and the Fasciculus Morum (e.g. I/10, I/13, I/14). It is of interest that Jacobus' work was one of the sources of the original compilation as preserved in C (e.g. I/4). The archetype then underwent two separate recensions, one (α) in which it was used to augment a compilation based essentially on revised Festial sermons (the archetype of HRGi), the other (α) in which it was used (but to a lesser extent) to augment a predominantly Dominical collection (the archetype of BDGiil). In α , α underwent certain changes, including the addition of material from another work of Jacobus de Voragine, the Legenda Aurea (e.g. I/5). In α independent alterations were made, chiefly in the form of additional quotations, generally from the Gospel or Epistle of the day, but also in the form of lengthier passages of exposition (e.g. I/5). The following stemma illustrates the transmission of C.³¹



3. Comparison of Text

Having established the general relationship to C of both recensions, HR (Gi) and BDGiil, further connections can be established by a close analysis of one of the two sermons common to C, HR³² and all 4 MSS of the BDGiil³³ group. The sermon under consideration is that for the third Sunday in Lent (I/14).

In the first place, the HR recension is shown to be much closer to C than the BDGiil recension: ³⁴

HRC	I/14/2-3	oure souereyn (<u>om.</u> C) Savyoure Criste Ihesu
BDGiil		owre Lorde Ihesu Criste

HRC	I/14/3-4	and it was (made hym R)dombe
BDGiil		that was dome

HRC	I/14/6	moste besy
BDGiil		more redy

HRC	I/14/6	to tempt
BDGiil		to tempe

HRC	I/14/6-7	in þe (<u>om.</u> C) holy time of Lent
BDGiil		now in þis holy tyme of Lent (more <u>add.</u> Gii) then in eny oper tyme (of the 3ere <u>add.</u> DGiil)

HRC	I/14/9	so (to R) be ware
BDGiil		that we scholde be (well <u>add.</u> GiiL) ware

HRC	I/14/11	þat be red in Holy Chirch in þe begynnyng of Lent
BDGiil		þe whiche (gospelles <u>add.</u> L) ben rede in Holy Chyrche now in the begynnyng of this holy tyme of Lent

HRC	I/14/14-16	whiche temptacion is figurd bi þe temptacion of Criste when þe devell temptid hym in deserte
BDGiil		the whiche devyll temptid owre Sauowre (Lorde Giil, Criste <u>add.</u> D) Ihesu (Criste <u>add.</u> GiiL) in deserte

HRC	I/14/20	and evill vexith them
BDGiil		be grete vexacion of (grete vexacion of <u>om.</u> L) his wicked temptacion (of his wicked temptacion <u>om.</u> D)
HRC	I/14/23	evyll vexid
BDGiil		sore vexyd
HRC	I/14/29	drofe oute
BDGiil		cast owte
HRC	I/14/31-32	also (<u>om.</u> C) sum men (<u>om.</u> R)pe devill temptith and ouercommyth them
BDGiil		and so pe devyll temptipe and overcommethe moche pepyll
HRC	I/14/33	anon
BDGiil		anon after
HRC	I/14/35-36	which (pat R) temptacion is figured in pe ende of(pe ende of <u>om.</u> R) pe gspell of pis day and pat is fygyrde in this text that Criste spekythe of in this (the DGiil) gspell (of this day <u>add.</u> L) sayng pus (on pis wyse D)
BDGiil		

Moreover, the HR group can be shown to be closer than the BDGiil group to the HRBDGiil archetype (α) by comparison between the two groups in that part of the sermon which shows additions from the Fasciculus Morum to the original text represented by C.³⁵ We may compare the narratio³⁶ against swearing, where, for example, the conversation between the habitual swearer and the Virgin is more closely paralleled in HR than in the other MSS:

Fasciculus

Cui ille, "Karissima domina, numquid est iste filius tuus?"
Et illa lugubra voce rundit, "Ita, est filius meus". Et ille, "Quis", inquit, "illum sic tractavit? Pena maxima dignus esset sic innocentem vulnerare." Quo audito, ipsa quasi irruens in eum dixit, "Tu", inquit, "maledicte es ille qui sic filium meum per iuramenta tua quam plura et falsa dilacerasti. Et ipse tamen erit iudex tuus, qui dicet tibi,

'Fiat tibi sicut dixisti'."

HR

To whom þis sike man seyde, "O fayre lady, is not þat thi childe (thi childe] chyld þyne R)?" "Yis, for sothe," quod she. "Quis illum sic verberauit (vulnerauit R)? Who hath so woundid hym?" quod the sike man. "Thow cursed tyraunt (tarand R) with þi periuries (periury R) and horrible swering þus þou haste delacerate his blessid body. And he shall be thy iuge and rewarde the as þou haste deserued."

BDGiil

To whom þe seke man seyde, "O þou feyre lady, is þat þi chylde (that is so arrayed add. D)?" "3ee, certen, " seyde sche, "and I am cum to 3owe (þe DL) to aske a question, and that is þis, 'What is he worthi to haue þat thus hathe arrayed my chylde?' " "For sothe," seyde he, "all the peynes vpon the (om. DGiil) vrthe were to lytyll for hym, and after that to be dampnyd eternally in (eternally in] to D, into L) everlastyng dampnacion." "O þou cursid tyraunt (tarrant Giil) and (and rep. D) synful wretche," seyde sche, "wythe thi (false add. DGiil) periuries and thi grete vntruw othis þou haste þus arrayed thi blyssed body of my swete chylde. And he schall rewarde the and be þi iuge lyke as þou haste deseruyd."

The HR version is clearly closer to the original than the BDGiil group. HR include the Latin words of the Virgin, "Quis illum sic verberauit/vulnerauit?" (where it may be assumed that the version of the Fasciculus used as the copytext used one of those words rather than "tractauit"). The spontaneous comment of the swearer, "Pena maxima dignus esset sic innocentem vulnerare", which is turned against him to such good purpose in the end of the narratio ("Et ipse tamen erit iudex tuus, qui dicet tibi, 'Fiat tibi sicut dixisti'.") is not found in HR, though its omission is clearly erroneous, since the concluding remarks ("And he shall be thy iuge and rewarde the as þou haste deserued") depend on it. In BDGiil these remarks of the swearer are altered, so that the Virgin is made to ask what punishment would fit the torturer of her child, to which the swearer then replies in some detail. The final words of the Virgin are similar in both groups, and dependent on the Latin, but HR again shows its closeness to the original text by the use of "dilacerate" (cf. "tu ...es ille qui sic filium meum ... dilacerasti"), where the other MSS read "arrayed".

i The Inter-relation of HRGiC

Having established that the BDGiL group diverges, at times substantially, from HRC, and having established that this divergence is also from the archetype of HRBDGiL (x), the textual superiority of HRC to BDGiL and the overall authority of C may now be firmly proved.³⁸ The sermon used is that with which the relationship between H, R and Gi was earlier shown,³⁹ the first sermon for Advent (I/1), the source of which is the Fasciculus Morum.

Firstly, a closetextual comparison confirms the evidence of the comparison of MS contents and of individual sermons, that HRGi form a separate and distinct group from C:

C	thys dey <u>is the begynnyng</u> and ye ffirst dey off Aduent
HRGi I/1/1-2	this day <u>begynneth pe Aduent</u> , and it is called the first Sonday (day R) of Aduent
C	yff a kynge be not <u>had</u> in reputacion, ffavour, worchep, and drede
HRGi I/1/5-6	if a kyng be not in reputacion and (in <u>add. Gi</u>) favour <u>of the peple</u>
C	trawthe
HRGi I/1/8	<u>vntrewthe</u>
C	<u>in qwhos is garmente is wrete</u> "Rex regum"
HRGi I/1/15-16	<u>quia</u> "Rex regum"
C	wykkudnes and malyce
HRGi I/1/19	wikkednes, <u>falshed</u> and malice
C	<u>in the pepull, yat is to sey, amongys the spiritualty, temperaltye and the comunaltye</u>
HRGi I/1/20	<u>amonges</u> pe peple
C	in thys chyrche mylytante
HRGi I/1/21-22	in this chirch militant <u>and in this present life</u>
C	the euangelyst <u>Sent Matthew</u>
HRGi I/1/22	the euangelist

C gyffythe warnnyng
 HRGi I/1/23 yeveth a primynycion and warnyng (warnyp R)

C thy soffereyn Kynge
 HRGi I/1/25 thi Lorde

C thys hevenly Kynge
 HRGi I/1/27 pi (pis RGi) Kyng

C ouerleders
 HRGi I/1/29 transgressours

C Worckypffull ffrendys, 3e xall vndurstonde
 HRGi I/1/31 It is (also add. Gi) to wete (know Gi)

C excitacion
 HRGi I/1/33 mociõs (mocion RGi), excitacions (excitacion Gi, exhortacion R)

The comparison might be prolonged but would show only the distinctions between the texts and not the superiority of one over the other. That can be shown, however, by comparison with the source:

Fasciculus in cuius femore scriptum est, "Rex regum"
 C in qwhos is garmente is wrete "Rex regum"
 HRGi I/1/15-16 quia "Rex regum"

Fasciculus inter clericos et laicos, diuites et pauperes, religiosos et seculares

C in the pepull, yat is to sey, amongys the spiritualty, temperaltye and the comunaltye
 HRGi I/1/20 amonges þe peple

Fasciculus ut ...ad rectam viam reduceret
 C yat mankynd schulde be ...reducyd to the rygh^{3t} wey off vertu
 HRGi I/1/40-41 þat mankynde shuld be ...brought ayein to þe right wey of vertue

Fasciculus

Ad quem aspiciemus nisi ad humilem, scilicet,
Christum, vt eum imitemur?

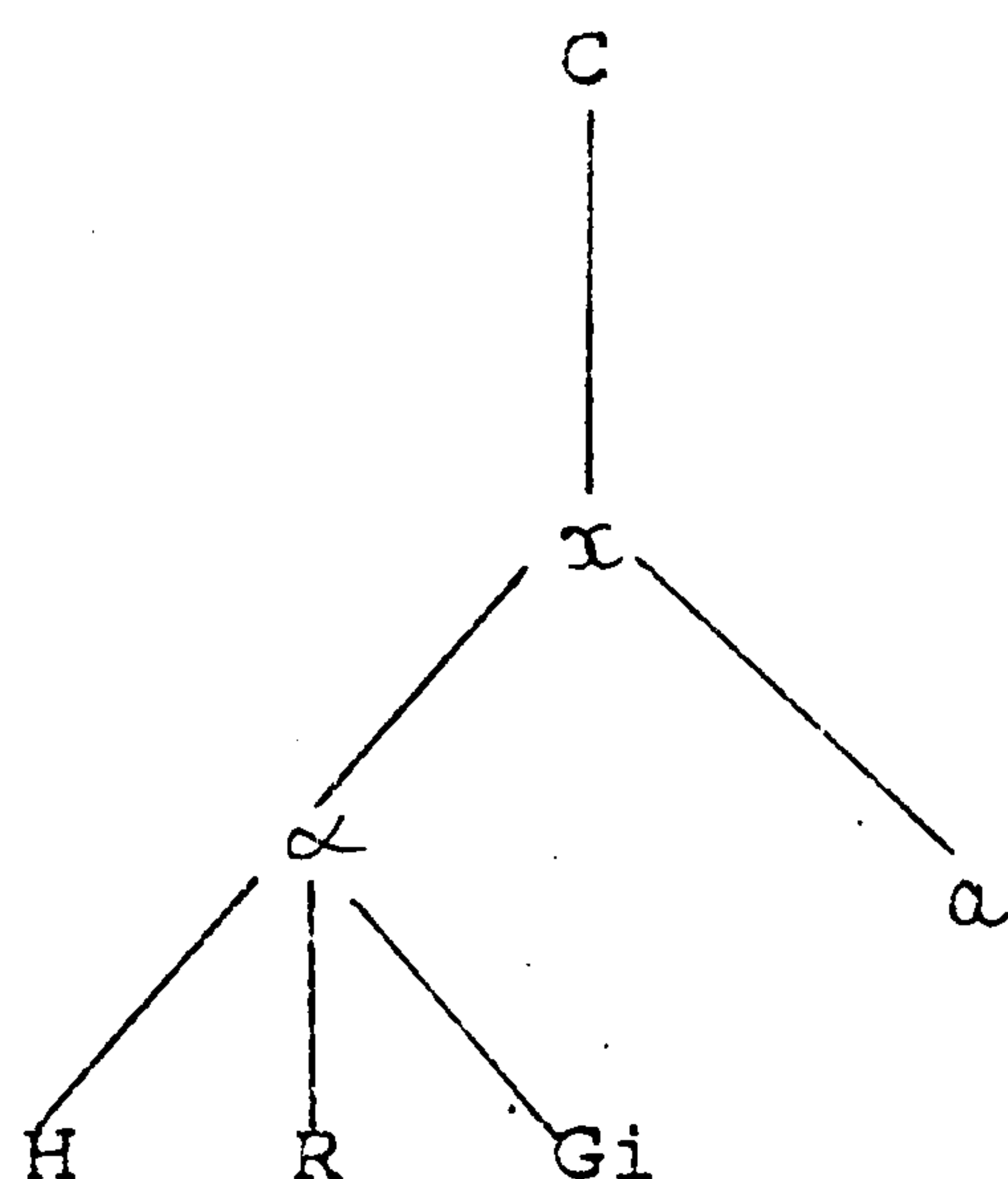
C

yat good Lorde Criste 3affe exawmpyll to
mankynde to be buxum, bonour and mylde

HRGi

om.

With these examples, and those previously given, it may be confidently stated that C represents a superior textual tradition to all the other MSS, which are themselves dependent on an archetype (α) based on C but adding material from the Fasciculus Morum and Jacobus de Voragine's distinctiones. The suggestions made earlier are proved to hold good. This archetype underwent two recensions, one forming the archetype of HRGi (α), the other that of BDGiIL (α). In α , α underwent certain changes, including the addition of revised sermons from the Festial. In α , other material was added, often in the form of quotation from the Gospel or Epistle of the day. α represents a tradition closer to the original archetype than does α . The stemma posited⁴⁰ earlier proves valid, and the⁴¹ recension may be expanded and added to it:⁴²

ii The Inter-relation of BDGiIL⁴³

The α recension may now be explored. Comparison of passages above will have shown that the BDGiIL group displays certain internal groupings. The first such grouping separates B from the other MSS:

B

now in þis holy tyme of Lent then in eny oper tyme

DGiiL

now in this holy tyme of Lent (more add. Gii)

then in eny other tyme of the 3 ere

B Mathei quinto decimo

DGiil Mathei decimo

B cast owte

DGiil caste owte a³ene

B where it seythe

DGiil and seythe

B and it was dome

DGiil pat was dome

B the devyll was dome that Criste drofe owte of pis
man

DGiil the man was dome pat Crist drove a (pe L) devyll
owte of (a devyll owte of] owte a devyll from
hym Giil)

B preysyng and lovyng

DGiil lawde and preysyng

B very lawde

DGiil specyall lawde

B eny fals wytneſ

DGiil no false wytnesse

B pe lawys and commawndementis of God

DGiil Godis lawis and (his add. Giil) commawndement
(commawndementes Giil)

B on eny oper holy thyng

DGiil of eny oper holy thyng

B stondyng accursyd

DGiil he is acursid

B all they

DGiil all tho

B And

DGiil And also

Again, comparison might be continued throughout the sermon, but the verbal grouping is sufficiently clearcut to form as a basis for inquiry as to which of the two groups, B or DGiiL is closer to the previously-established HRC group. The following comparisons may be made:⁴⁴

HRC I/14/24	Mathei <u>15</u> (4 ^o R)
B	Mathei <u>quinto decimo</u>
DGiiL	Mathei <u>decimo</u>
HRC I/14/27	caste oute
B	cast owte
DGiiL	caste owte <u>a³ene</u>
HRC I/14/28	<u>where it</u> (<u>om.</u> C) is seyde
B	<u>where it</u> seythe
DGiiL	<u>and</u> seythe
HRC I/14/30	<u>and it</u> (he R) was dombe
B	<u>and it</u> was dome
DGiiL	<u>pat</u> was dome
HRC I/14/38	was þe <u>devell</u> dombe (yat the dule was dom C) pat (the C) Criste drofe (voyded C) <u>oute of</u> <u>(ffrom C) þe man</u>
B	the <u>devyll</u> was dome that Criste drofe <u>owte of</u> <u>þis man</u>
DGiiL	the <u>man</u> was dome þat Criste drove a <u>(þe L)</u> <u>devyll owte of (a devyll owte of] owte a devyll</u> <u>from hym Gii)</u>
HR ⁴⁵ I/14/81-82	forsweres hym (hem R) on (vpon R) a boke or <u>on</u> (<u>om.</u> R) eny opir holy thinge
B	forswerythe hym vpon a boke or <u>on</u> eny oper holy þing
DGiiL	forswerythe hym vpon a boke or <u>of</u> eny oper holy thyng
HR I/14/98	cursed be <u>þei</u>
B	cursed be all <u>they</u>
DGiiL	cursyd be all <u>tho</u>

HR	I/14/132	withoute contrycion wrecchedly he dyed
B		withoute contriscion wrechedly he dyed
DGiil		withowte contriscion <u>or (and Gii) confescion</u>
		wrechedly he dyed.

The evidence points to B's closeness to HRC, and therefore to the α archetype. B will therefore serve as the base text for emendations to H, where R, Gi or C do not provide sufficiently comprehensive information. B does not itself represent the α archetype, as is clear from the fact that it has not been copied by DGiil. Examples may be cited where the DGiil group agrees with HRC rather than with B:

C	⁴⁶	preyse
H	I/14/43	prayse and lawde
R		loue and prayse
DGiil		3yfe lawde and preysyng
B		3ife preysyng and lovyng
C	⁴⁷	speciall lawde
HR	I/14/68	lawde nor (and R) praysyng
DGiil		specyall lawde ne preysyng
B		very lawde ne preysyng
HR	⁴⁸ I/14/73	no fals witnes
DGiil		no false wytnesse
B		eny fals wytnes
HR	I/14/74	Goddes commaundement
DGiil		Godis lawis and (his <u>add.</u> Giil) commawndement (commawndementes Giil)
B		pe lawys and commawndementis of God

The differences are not sufficiently substantial to argue that the DGiil group is closer to HRC than B. They are perfectly consonant with the intermediate stage (α) between the archetype of HRBDGiil (π) and the BDGiil group. It may be assumed that B (generally close to α)

branched at *a*, acquiring certain idiosyncratic readings which have support in no other MS. The branching of DGiil at *a* was more radical, and those MSS, as has been shown, in general differ more substantially from *a* than does B. At times, however, they preserve readings closer to *a* than those of B.

Of the remaining DGiil group, again neither MS is a direct copy of another. D has not been copied by the other MSS, since it contains readings peculiar to itself and distinct from BGiil (where B has textual superiority):⁴⁹

- | | |
|-------|---|
| BGiil | Also the devyll temptipe sum pepyll and overcommethe
them be grete vexacion <u>of</u> (be grete vexacion of
<u>om. L</u>) <u>his wicked temptation</u> |
| D | Also the devill temptythe some pepyll and ouercommythe
hem by grete vexacion |
| BGiil | sayng <u>bus</u> |
| D | sayng <u>on þis wyse</u> |
| BGiil | confesse them of there synnes |
| D | confesse hem <u>clene</u> of theyre synnes |
| 50 | |
| BGiil | a (he þat is L) synner vsythe not his tong |
| D | a synner <u>that is custommably vsyd perein</u> vsythe not
his tong |
| BGiil | all his <u>synnes</u> |
| D | all his <u>trespasse</u> |
| 51 | |
| BGiil | he forsakethe |
| D | <u>wylfully</u> he forsakype |
| BGiil | is þat þi chylde? |
| D | is þat þi childe <u>that is so arayed?</u> |

The differences between Gii and the other MSS are many, proving that no other MS is dependent on it and suggesting a less close transmission than B or D:⁵²

BDL 53 synne
 Gii synne and wrechednes
 BDL 54 to withestonde my3tyly
 Gii to withestonde
 BDL 55 and makethe hym wors
 Gii and makyþe hym worse aftyr
 BDL he wandrith be dry placis
 Gii he wandrythe abowte be drye placys
 BDL he fyndythe
 Gii can fynde
 BDL 56 God of his goodnes
 Gii God of hys grete goodnes
 BDL a man scholde ever
 Gii a man scholde ever withe hys tong

L has not been directly copied by any other MS and shows idiosyncratic readings of its own which diverge from B's superior tradition:

BDGii 57 the whiche ben rede
 L þe whiche gospelles ben redd
 BDGii 58 sum men
 L some pepyll
 BDGii it is to wyt that a synner
 L it is to wytþ he þat is synner
 BDGii 59 he is made dome
 L he may well be callid dome
 BDGii 60 cursed custom of synne
 L cursid custome of synne and wrechednes
 BDGii he confesse hym
 L he be clene confessid

The relationship between Gii and L may be shown by the following examples:

BD	be ware
GiiL	be <u>well</u> ware
BD	owre <u>Sauowre</u> (Criste <u>add.</u> D) Ihesu
GiiL	our <u>Lorde</u> Ihesu Crist
BD	and slawnderers
GiiL	and <u>al false</u> slanderers
BD	all soche ben acursyd <u>euery day</u>
GiiL	all soche <u>pepyll</u> ben acursid <u>dayly</u>
BD	pei do a3enste consciens
GiiL	<u>pey pat so do (trs. L)</u> pey do a3enste peire (<u>om.</u> L) consciens
BD	all that perteynethe
GiiL	all <u>good (tho L) pinges</u> pat perteynethe
BD	of <u>pat that</u> perteynethe to the body
GiiL	of <u>soche pinges</u> as perteynepe to pe body
BD	and (with D) vnclene wordys
GiiL	with <u>many</u> vnclene wordys
BD	to make diuision and (diuision and <u>om.</u> D) dyscencion
GiiL	to make gret discencion

Conclusion

The relationship of the MSS in the BDGiiL group (as far as they relate to HRC) may now be summarised. B is closest to HRC and will therefore form the basis of emendations to H where neither R, Gi nor C is of help. Although the superior MS of the BDGiiL group, it does not represent the archetype of that group (a) since there is proof that it has not been copied directly by any of the other MSS of that group and in fact has at times totally idiosyncratic readings. Neither D, Gii nor L has in its turn been copied by any other MS, and therefore an intermediate

stage (b) must be posited between *a* and the DGiiL group. Of that group, Gii and L preserve common readings found in none of the other MSS (including HRC) and making the existence of a Giil archetype essential.

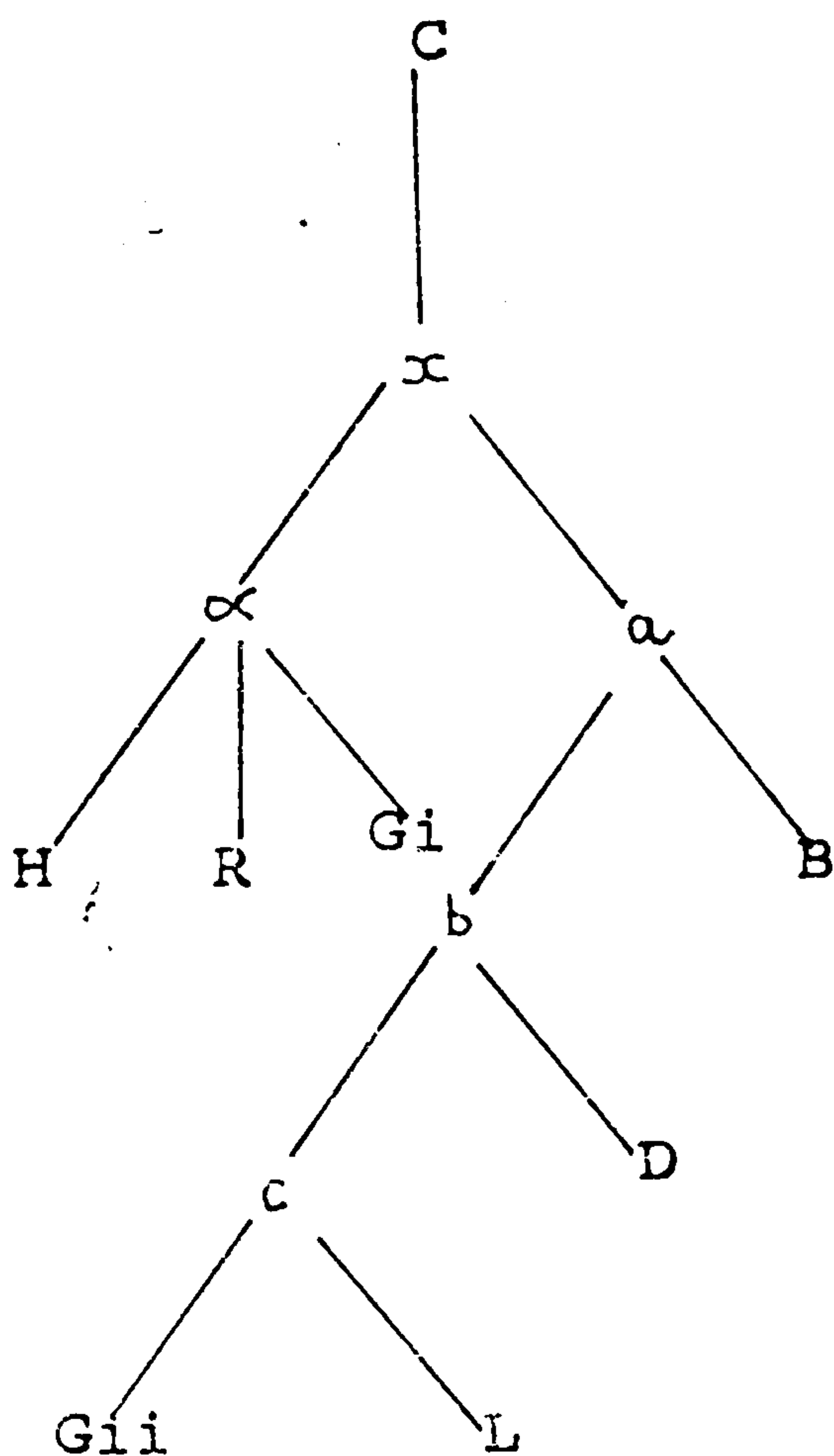
To this information, further facts may be added from a consideration of the individual MSS of the BDGiil group. Certain statements have already been made about the sermons common to HRC and two or more of the BDGiil group.⁶¹ To these may be added further details based on the MSS in their entirety.⁶²

Gii and L are the only MSS to contain all 8 of the sermons which are also found in HRC. (B does not contain the Quinquagesima sermon (I/8), presumably through error, since the sermon which follows Sexagesima is in B entitled "Dominica Quinquagesime".⁶³ D is a small collection of only 11 specially-selected sermons for Advent and Easter). Gii contains in all 61 sermons but must be assumed to have originally contained the 4 Advent sermons found in B, D and L, which seem to have been omitted because the first binding of Gii, Gi, contained already 4 Advent sermons. (L is very defective but presumably contained the same number of sermons as Gii originally.) B contains 58 sermons, partly through error of omission (such as the Quinquagesima sermon and that for the first Sunday after the Octave of the Epiphany) but partly through design, since it is more truly a Dominical collection than Gii and L. They, therefore, contain sermons for Tenebre, Maundy Thursday, Good Friday, Easter Eve and Rogation Days which are not found in B or in D (and were therefore presumably added to the Giil archetype (c)). The existence of these sermons in Giil is therefore of interest in establishing the close relationship between the two MSS. It is also of interest since these sermons are based on the Festial, although they have been copied from a Festial MS of the Group A, rather than Group B, type, and therefore have no connection with the Festial sermons of the HR collection. The Giil sermon for Passion Sunday is partly based on a version of the Festial close to that preserved in HR (II/13), while that in D is different again, and B omits the sermon altogether, possibly by error. Again, the 2 Easter sermons in Gii (L is defective here) differ from those in B, while D provides 1 sermon corresponding to that of Gii. This confirms the existence of a DGiiL archetype (c).

It may be assumed that α contained the sermons found now in B, with the addition of sermons for the first Sunday after the Octave of the Epiphany, Quinquagesima, Passion Sunday, i.e. that it was a proper Dominical collection. It may be assumed, too, that the order of sermons in α was that of L (and originally, presumably of Gii) rather than of B, which is particularly unusual in its ordering of contents.

Of the 61 sermons accredited to α , 8 have been taken from the collection (\propto) based on C. Sources of the other sermons include the Festial (as has been mentioned above) and Thomas Wimbledon's famous Paul's Cross sermon for Septuagesima. Of the 52 sermons in H's Temporale section,⁶⁴ 10 have been taken from \propto . Sources of the other sermons will be discussed in the course of the next section, but it seems likely that, if C were not defective, further close parallels might be adduced between C and HR. Certainly, parallels would be found between C and HR rather than between C and BDGiiL, since HR uses all but one of the sermons extant in C (and that one, for Epiphany, is omitted because of its closeness to the Festial sermon for the same day), while BDGiiL omits C's sermons for Advent, Septuagesima and the first Sunday in Lent, and would therefore seem to be less dependent than HR.

The stemma of the sermons common to H, R, Gi, C, B, D, Gii, L (in different permutations) may now be completed.⁶⁵



- 1 This suggestion cannot be taken further, since C is imperfect and the series of sermons with parallels in HR does not continue beyond the middle of the sermon for the third Sunday in Lent. The macaronic sermon is transcribed in Appendix 3.
- 2 These are transcribed as Appendix 2.
- 3 The C Epiphany sermon is closely based on the Legenda Aurea. It is therefore almost identical in parts to the revised Festial Epiphany sermon in HR (II/5). It was presumably omitted in order not to reduplicate material.
- 4 The single C sermon forms the basis for two sermons in HR (I/9, I/10). Only the final narratio from C is used in I/10.
- 5 It is possible that it should have begun at Easter Day (f.298r) but was misbound. This, however, would also be unusual.
- 6 These are transcribed as Appendix 5.
- 7 But a version in which Maundy Thursday and Easter Eve appeared as two sermons, as they do in HR (see Volume II, p. 42).
- 8 The Passion Sunday sermon in Gii and L is not the same as that in D, but is partly based on a revised Festial sermon (see Introduction to Notes II/-
- 9 The following discussion may be augmented by comparison of C in Appendix 2 with B in Appendix 5.
- 10 BGiIL continue beyond H at I/4/72 and I/4/157. See Introduction to Notes to I/4.
- 11 Below, pp. 86-89.
- 12 H, I/4/144-64.
- 13 See Note to I/4/38-74.
- 14 See Introduction to Notes to I/5.
- 15 H, I/5/26-69.
- 16 H, I/5/83-87.
- 17 Cf. II/4/29-30, "Nota superius in exhortacione circumcisionis Domini".
- 18 H, I/7/92-145. See Introduction to Notes to I/7.
- 19 It will be seen later that Jacobus is a frequent source not only of the additional sermons but also of the revisions made to the Festial sermons.
- 20 The idea is originally introduced at I/7/69-86 and finally treated, after the digression, at I/7/146-54.

- 21 H, I/8/74-132. The sermon is transcribed in Appendix 5 as it appears in Gii.
- 22 See Introduction to Notes to I/8.
- 23 There are minor differences in the BGiiL group. B remains close to HR throughout, while Gii presents a shorter version of the sermon and L a shorter one yet. See Introduction to Notes to I/9 and I/10.
- 24 These two sermons are the only ones found in HR, C and all the MSS of the BDGiiL group.
- 25 H, I/13/131-73.
- 26 H, I/14/80-111.
- 27 H, I/14/112-33.
- 28 H, I/14/172-85.
- 29 In I/13 a quotation on meekness found in C and BDGiiL is omitted in HR, while two further quotations (one, as usual, from the Epistle of the day (B, f.272v) found in BDGiiL are omitted from HR and C. A quotation from Augustine at H, I/13/32-36 is omitted in BDGiiL. See Introduction to Notes to I/13. In I/14 BDGiiL show their independence from HR and C by including two quotations from the Epistle for the day. See Introduction to Notes to I/14.
- 30 Presumably, more comparisons might be made between C and other HR sermons, were C complete. This is, however, not necessarily so, and there are no further parallels between HR and BDGiiL.
- 31 This stemma is based on C as the copytext used in creating the archetype α . It may, however, be a close version of that copytext.
- 32 C ends imperfectly at the equivalent of H, I/14/188.
- 33 The sermon is not found in Gi, which contains only I/1, I/2, I/3, I/4, I/6 and II/6.
- 34 In the following comparison, the text headed HRC follows H, with variations in R and C in brackets after the relevant word; the text headed BDGiiL follows B with variations from D, Gii and L in brackets after the relevant word. A comparison of the first 4811. of the sermon forms Appendix 6.
- 35 See Introduction to Notes to I/14 and above, pp. 88-89.
- 36 H, I/14/112-33.
- 37 See further in the Note to I/14/80-133.
- 38 This has been outlined earlier (above, pp. 30-33).
- 39 Above, pp. 26-33.
- 40 Above, p. 89.
- 41 Above, p. 33.

42 This is a simplified stemma, incorporating the basic evidence of the stemmata on pp.25,33,89, accepting the most direct transmission, ignoring the divergence of R from H after II/17 and assuming that C was the direct archetype of α .

43 Comparison will continue from the sermon for the third Sunday in Lent (I/14).

44 In the following comparison, the text headed DGiiL follows D, with variations in Gii and L in brackets after the relevant word.

45 C does not contain either this passage or the following two passages which occur in the digression based on the Fasciculus Morum.

46 In this example C represents the original version, while H is an expansion perhaps suggested by the Latin quotation at ll.44-45 ("... laudem meam narrabit"). B and R are clearly, and presumably independently, erroneous.

47 Again C represents the original version (Latin "speciosa laus"), which was presumably expanded in the α archetype to the version preserved in DGiiL. The adjective is omitted in HR and altered to "very" in B.

48 C does not contain either this or the following passage.

49 B's textual superiority will be noted by comparison with HRC, where C is perfect and such comparison is possible.

50 Cf. HRC "a synnere vse not his tunge", I/14/63.

51 D's "wylfully" is not found in HRC.

52 Gii and L have a close relationship but neither is copied from the other.

53 HRC "synne", I/14/6.

54 HRC "to withstande myghtily", I/14/8.

55 HRC "and makith hym wors", I/14/34.

56 HRC "God of his godenes", I/14/41.

57 HRC 'pat be (is C) red", I/14/11.

58 Om. H, "sume" R, "sum men" C, I/14/25.

59 HRC "he is made (om. C) dombe", I/14/64.

60 HRC "cursed custom of synne", I/14/65-66.

61 Above, pp. 84, 89.

62 The following discussion is based on the table of sermons in the BDGiiL group which forms Appendix 4.

63 It is in fact an Ash Wednesday sermon.

64 This number excludes the four saints' lives (above, p. 7).

65 This stemma is based on that of p.95 above, adding the information of pp. 95-103 and bearing in mind the provisos of footnote 42 above.

The Sources of the Additional Sermons¹

The Sources of the C Sermons

The preceding section has established that the archetype of several sermons in both the HR and the BDGiil recensions was based on C. The sermons concerned, in the HR collection, are those for Advent (I/1), the Nativity of Christ (I/4), His circumcision (I/5), Septuagesima (I/6), Sexagesima (I/7), Quinquagesima (I/8), Ash Wednesday (I/9, I/10), the first Sunday in Lent (I/11), the second Sunday in Lent (I/13), the third Sunday in Lent (I/14). In addition, amongst the preliminary jottings in the MS, before the sermon series with which this edition is concerned begins, there is a macaronic Easter Day sermon which bears close resemblance to I/19.

2

I have traced the sources of most of these sermons - various works of Jacobus de Voragine, most famous for his Legenda Aurea; ³ the Fasciculus Morum; ⁴ a Latin Dominical collection contained in British Library Additional MS21253; perhaps the sermons of John Felton.

The Legenda Aurea is the source for the sermon for the day of Christ's circumcision (I/5). It is also the source for the C sermon for the Epiphany, which is the only C sermon not used in the HR compilation, presumably because the HR compilation already included the Festial sermon for the Epiphany. The Festial is substantially based on the Legenda Aurea,⁵ and the compiler has avoided the close presence of two similar sermons by omitting the C sermon. The Legenda Aurea as the source of 2 of the 11 sermons⁶ in the imperfect C MS must, of course, raise the question of what further use of the Legenda one might find, were C not defective. The fact that C in its present state ends in the course of the sermon for the third Sunday in Lent (I/14) must be borne in mind throughout this chapter.

Of Jacobus de Voragine's other works, his collection of Biblical distinctiones (alphabetically-arranged chapters, each dealing with a religious theme by means of exempla and quotations from the Bible and the Fathers) forms the basis of the sermon for Christmas Day (I/4), which is based on four entries with the heading "Incarnacio", and the sermon for the first Sunday in Lent (I/11), which is based in part on an entry under

Paciencia . Jacobus' Dominical sermons seem to have contributed to the collection, in that the sermon for the first Sunday in Lent (I/11) also contains material from Jacobus' first sermon for that day.

Another source for C was the Fasciculus Morum, an early fourteenth century Franciscan compilation on the seven deadly sins and their corresponding virtues, which underwent several revisions in the course of the fourteenth and fifteenth centuries. The first sermon in C (I/1), that for Advent, is based on the first of a series of skeleton sermons appended to several MSS of the Fasciculus.⁷ These present the basic framework of sermons based on the Gospel or Epistle of the day, with instructions to amplify the framework by reference to the main body of the Fasciculus.

Two of the sermons in C bear close resemblance to sermons in a Latin Dominical collection found in British Library Additional MS 21253. They are the sermons for Septuagesima (I/6) and for the second Sunday in Lent (I/13). In addition, there may be use of another set of Latin Dominical sermons, those of John Felton, vicar during the fourteenth century of St. Mary Magdalene's, Oxford. Dependence on Felton is hard to establish, since Felton's sermons are a patchwork of other men's thoughts, and, in fact, Jacobus de Voragine's sermons are the source of much of Felton's material. However, there are fairly close connections between the sermon for the third Sunday in Lent (I/14) and Felton's sermon for that day,⁸ as well as random passages elsewhere which can be paralleled in Felton.

The Sources of the HR Sermons not found in C

An inquiry into the sources of the sermons not paralleled in C produces some interesting conclusions, namely, that the sources of C (and therefore of the archetype of both HR and BDGiIL) are also largely the sources of the other additional sermons.

The Legenda Aurea is drawn on in the sermons for the Nativity of Christ (I/3) and the Rogation Days (I/22), while it forms the basis for the whole of the sermon for the Ascension of Christ (I/24).

Jacobus' distinctiones are the source of three sermons in HR - those for the first Sunday in Lent (I/12), Passion Sunday (I/16) and Good Friday (I/18). The second HR sermon for Advent (I/2)⁹ is a combination of Jacobus' first and second sermons for Advent. The second sermon for the first Sunday in Lent (I/12) includes a passage from Jacobus' first sermon

for that day. The sermons for the fourth Sunday in Lent (I/15) and Passion Sunday (I/16) also contain material from Jacobus' first sermons for those days, while the Trinity Sunday sermon is also based on his sermon collection.

Finally, the Dominical collection in British Library Additional MS 21253 contains a sermon for the fourth Sunday in Lent which is largely translated to form the HR sermon for that day (I/15).

The Sources of the Additions at α

The sources of the additions made to C at the α stage have already been considered¹⁰ but may be briefly re-stated here. The sermon for Sexagesima contains in HR and BGiIL extra material, partly from one of Jacobus' distinctiones under Penitencia. The sermons for Ash Wednesday (I/9, I/10) are expanded in both recensions from one sermon in C by the addition of material from the Fasciculus Morum, which is also the source of new material in HR and BDGiIL in the sermons for the second and third Sundays in Lent (I/13, I/14).

The Sources of the Additions at α

Apart from new sermons found only in HR(Gi), which can be assumed to have been added at the α stage, there are additions to the basic text of α in the sermon for the Circumcision (I/5) which are found in HR and not in the BDGiIL group and show extensive reuse of the Legenda Aurea (the source of that sermon in C). Moreover, the revisions made to the Festial text at this stage (which will be dealt with more fully in Part II)¹¹ show the addition to the Festial of new material from the Legenda Aurea, Jacobus' sermons and the Fasciculus Morum.

Conclusion

C is based on sources which include three works by Jacobus de Voragine, the Fasciculus Morum, and an anonymous Latin sermon collection. With the exception of the Fasciculus, these are also the sources of several HR sermons which are not found in C. This must necessarily raise the question of whether the archetype of α was not C itself (even when complete) but that C represents a mere selection of sermons from a fuller collection which formed the archetype of α .¹² This possibility cannot be dismissed but seems unlikely. None of these HR sermons not found in C but using the same

sources appears in the BDGiil group, and the possibility¹³ of the random omission of all of them is too remote to be entertained. Instead, it is more feasible to assume a deliberate addition at the α stage of sermons based on the same sources as several of C's sermons. These sources may be reduced to the three works of Jacobus, since use of Felton in C is dubious and the single use of the Latin Dominical collection in HR can perhaps be explained by the suggestion that it was originally in C (which is defective from the middle of the previous sermon, that for the third Sunday in Lent).

The basic collection represented by C was augmented and expanded at the α stage by the insertion into the text of material from the distinctiones of Jacobus and the Fasciculus Morum. (This material therefore exists in both HR and the BDGiil group). At α were added more sermons based on all three works of Jacobus and extra material (in both the additional and the revised Festial sermons) from the Legenda Aurea, Jacobus' sermons and the Fasciculus.

Such recurrent use of the same sources inevitably raises the further question of whether each stage represents the independent accretions of a different man or not. Independent use of the same sources at all three stages is an unlikely hypothesis; perhaps equally so is the suggestion that one man was responsible for C, α and α . However, the revision of the Festial sermons (which is confined to the α stage) shows use of at least one of the same sources as the α stage, the Fasciculus Morum, suggesting that one man was responsible for both stages.¹⁴ It is not necessary to consider him responsible for C as well. The use of the Legenda Aurea in both C and α is hardly surprising in view of its tremendous popularity throughout the Middle Ages.¹⁵ The other works of Jacobus are less common but not unusual (much of Felton's sermon collection is indebted to Jacobus' sermons), and the Fasciculus was again a popular work of the fourteenth and fifteenth centuries.¹⁶ The use of Felton and the Latin Dominical collection at the α stage has already been dismissed. Recognition of these sources by the compiler of the HR collection is not improbable, and it will be shown in Part II that he was a well-read man with a library who certainly recognised Mirk's use in the Festial of sources such as the Legenda and John Beleth's Rationale Divinorum Officiorum and deliberately reused them.¹⁷

With no more evidence available, a tentative conclusion must be drawn. The man who revised the Festial augmented it with sermons from a collection of which C is the sole, imperfect survivor. He revised both the Festial sermons and the C collection independently, and this revised C collection (x) then formed the basis for independent use in the compilation of the collection represented by the BDGiil group and was used later in combination with the Festial sermons to form the collection represented by the HR(Gi) group. The same man may, indeed, have been responsible for the original compilation of C, but this suggestion is not a necessary adjunct of the hypothesis and there is some evidence to suggest that it is unlikely.

- 1 The discussion in this section deals only with the additional sermons edited in this edition, i.e. those of the Temporale section of HR. Statements made should throughout be augmented by reference to the Notes and to Fletcher and Powell, 1978.
- 2 Reference to the Introduction to the Notes to individual sermons will establish a source, where it has been traced. It should be noted that I have not traced the source of any sermons after I/16 except I/18 (Jacobus' distinctiones), I/24 (Legenda Aurea) and I/26 (Jacobus' sermons). It seems likely that the second half of α was based on a collection using different sources from those of the first half, sources which are as yet unidentified.
- 3 For details of Jacobus' works, see Appendix 13.
- 4 See Appendix 14.
- 5 See Volume II, p.31 and Notes to Text of Part II passim.
- 6 It is also used, but to a lesser extent, in I/8 (see Notes passim).
- 7 It is transcribed as Appendix 15.
- 8 For example, see Notes to I/8/64-73. For Felton, see Appendix 14.
- 9 Found also in Gi.
- 10 Above, pp. 84-89.
- 11 See Volume II, pp. 36-54.
- 12 It is not suggested by this that the text of C was abbreviated, since this has already been disproved (above, pp.84-89), but that the number of sermons was reduced.
- 13 The BDGiil group provides, like C but unlike HR(Gi), just one sermon for each day. It is therefore inevitable that it may occasionally reject a C sermon and prefer a sermon from another source (none of the Advent sermons is from C, nor are the sermons for Septuagesima and the first Sunday in Lent). However, no C sermon at all is found after the third Sunday in Lent, where the C MS is now defective (although the whole sermon was available to the BDGiil group). A corollary of this is that no further C sermons beyond the (complete) sermon for the third Sunday in Lent were available to HR either. In view of the different sources used for the later HR sermons, this seems most likely, although I would make a special case for the sermon for the fourth Sunday in Lent (below, p. 111).
- 14 See Volume II, p.46. Certainly he worked over both the additional and Festial sermons (see Notes to II/17/189-90 and II/26/170/71).
- 15 See Seyboldt, 1946.
- 16 For the many MSS, see Appendix 14.

17 See Volume II, pp.36-54. For recognition of Beleth, see Note to II/15/1-9. The re-using may have been partly from memory. This would explain, for example, the confusion over the footprints and the cross in the child's forehead in II/3 (see Note to II.203-40) and the mistake at II/24/139. (See Note to II.137-57). A suggestion about his recognition of a narratio from the Gesta Romanorum has been made in the Note to I/10/160-210.

TEXT TO PART I

1

1r

'First Sunday'

Worshipfull frendes, this day begynneth pe Aduent,
and it is called the first Sonday of Aduent and gracious
commynge of oure Souereyn Criste Ihesu.

Experiens sheweth that in pe absence of a kyng, or
elles if a kyng be not in reputacion and favour of the 5
peple as such a souereyn oweth to be, oft tymes pere
growes and enkreses moche malice, and, shortly to speke
of, falshede, syn and vntrewthe haue than grete dominacion.
For then [b]e spoliacions, robereis, deceytes, tresons
and many wronges done withoute correccions and causeth 10
oft tyme pe peple to rebell and rise ageyn the pees, as
it was like to haue bene in this reem within fewe yeres,
had not Gode shewed to vs of his gode grace.

Right simile wise it is in pis Chirch militant where
oure souereyn Lorde Criste Ihesu is Kynge, quia "Rex 15
regum et Dominus dominancium" - Kynge he is of all kynges
and Lorde of all lordis. This souerayn King of all

(H)RGi

H ff.1r, 2r damaged by damp. First Sunday] dominica j^a
aduentus domini super euangelium R, dominica prima
aduentus domini G. 2 Sonday] day R. 3 of] om. G;
Souereyn] savyoure add. G, sauoure R; Ihesu] om. G.
5 elles] pat add. G; and] in add. G. 6 tymes] tyme
G. 7 growes] is growyng R; enkreses] 'incresyng' R;
mochel] om. RG; malice] and wykkydnes add. RG. 8 of]
oft 'tymes' R; falshede] passyd canc. R, 9 then]
schall add. G; be] pe H; spoliacions] spoliacion G,
spoliacion R; robereis] robre RG; tresons] treson RG.
10 many] odyr add. G; correccions] correccion RG;
and(2)] om. G. 11 tyme] tymes R; to] be add. R.
12-13 it ...grace] oftyn tymes hap ben sene in dyuers
remys R, ofte hatn be seyn yn dyuerse reymmes G. 14
simile ...is] so RG; pis] pe R. 15 Criste] om. G.

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kinges, Criste Ihesu, is absent as oft as synnes,
transgressions, wikkednes, falshed and malice encreasith
and groweth amonges þe peple ayeyns the lawes of God. 20

Therefore /to pease/ the peple in this Chirch
militant and in this present life, the euangelist in
þe gospell of þis day yeveth a primynycion and warnyng to
all Cristen men, saying, "Ecce Rex tuus venit" - beholde,
man, and se, thi Lorde comyng to the, Mathei /x/xj^o, as 25
who say: be ware of þi wronges þat þou haste wrought ageyn
þe lawes of God, for nowe in þe comyng of þi Kyng shall be
shewed lawes of iustice and rightwisnes whereby
trespassours and transgressours shall be chastised and
correctid. 30

It is to wete þat bifore the comyng of oure Savioure
Criste Ihesu mankinde erred and went from þe right wey by
iij dyuerse wises bi þe mocions, excitacions and sterings
of iij fals leders and doctours. First bi instigacion of
þe deuell bi his deceytes, wrenchis and wyles by þe way of 35
pride and elacion. Second bi stirring of the worlde [with
hys] ricches bi þe wey of covetise and auarise. Thirde bi
þe deceyvable fragilite and freelnes of the fykell flessh
be þe way of delytes and vnclennes. /

18 absent] cast owth R; synnes] synne RG. 19
transgressions] transgression RG; and] om. G; malice]
and all dysposyion þat ys ewyll add. G. 20-21 ayeyns
...peple] om. G. 21 to pease] to please R, om. HG.
22 in(1)] 'in' G. 23 warnyng] warnyng R; to] om. R,
24 all] trewe add. R; men] people RG. 25 xxj] xj^o
HG, xl R. 26 say] seyth G; þi] the G; wronges]
warkys R. 27 for] om. R; þi] þis RG; Kyng] trewyth
add. R. 28 lawes of] and oblit. R; rightwisnes]
ryghtfulnese G; whereby] where RG. 29 chastised]
chastyd G. 31 is] also add. G; wete] know G; oure]
souerayn add. R. 33 wises] ways R, vices G; mocions]
mocion (and oblit.) R, mocion G; excitacions] excitacion
G, exhortacion R; and] þe add. G; sterings] steryng
RG. 34 fals] deseveabyll add. RG; and doctours] om.
RG; bi] þe add. G. 35 deceytes] and (oblit.) add.
R; þe way of] very G. 36 Second] '2^o' R, the ij^a G.
36-37 with hys] which is H, to R. 37 þe] om. R;
wey] ways R; auarise] vnlefull menys R; Thirde] and þe
thryd RG. 38 þe] om. R; fykell] om. G.

lv But beholde, pat mankynde shuld be restreyned from 40
pese vices and brought ayein to pe right wey of vertue,
oure souereyn Lorde Criste Ihesu commyth to vs on pese
iiij manere wise. First Criste commyth in pe wey of
obedyence, mercy and mekenes ageyn pe deuelles pride,
malice and wikkednes. Second he commyth in pe wey of 45
pacience and pouerte ageyn pe worlde falshede, covetise
and sotelte. And pe third in pe wey of contynence and
clennes ageyn pe freel flesschis corrupcion and
wrecchednes.

First I say oure souereyn Lorde Criste Ihesu commyth 50
shewe mankinde pe wey of obediencce, mercy and mekenes
ageyn pe deuclles pride, malice and wikkednes.

For bifore his precious passion he was obedient vnto
his fadir in heven, mekely saying, "Non mea voluntas, sed
tua fiat", Mathei - fadir in heven, I conferme me to thi 55
wille, not as I woll but as pou wolt haue it. Also pat
myghtifull Kynge of blisse was obedyent to Ioseph pat
lyved bi craft of carpentrye, and to his pore modir he
was sogette - "erat enim subditus illis", Luce 2^o.

40 But] om. G; beholde] 'how' add. H. 41 to] by R.
42 on] om. G; pese] yese H, oper R, om. G. 43
Criste] he RG; in] by R; of] a add. G. 44 obedyence]
with add. G. 45 Second] and pe secunde way R, the ij^d
tyme G. 46 falshede] falsnes G. 47 sotelte] sotelnes
G; third] wyse add. R, tyme add. G; contynence] concyens
R. 48 pe] fal (canc.) add. G; freel] false R;
flesschis] fleyshe R; and] 'and' R. 49 wrecchednes]
of levyng add. R, wrothnese G. 50 say] sayd RG;
oure] your G; souereyn Lorde] sauour G; commyth] to
hus to add. R, to add. G. 53 his] pe R; precious]
om. RG. 54 his] pe RG; in] of RG. 55 Mathei]
chapter left blank H, om. R, 3^o add. G; conferme]
conforme R; 'me] my wyll RG. 56 wolt] will R, wilt G;
haue it] om. G. 57 pat] wyche G. 58 bi] pe add. R;
craft of carpentrye] carpyntars crafte G; pore] om. G.
59 sogette] subiecte RG; illis] illi G; Luce 2^o] om. R.

This mercifull and myghtfull Kyng Criste Ihesu, pat 60
is comyng as a mercyfull Lorde, he ioieth and is glad of
good men pat be meke and lowe in spirite. And when he
perceyvitn and seeth a synner having a contrite hert,
redely he grauntith hym his gode grace and mercy to
amending of his life, and gifeth full remyssion of syn. 65

Figure whereof I fynde de filio prodigo, Luce, that
when pat vicious synner had consumed and wastid his fadris
goodes with comon women by lecherous lyving, anon he axed
mercy and saide, "Pater, peccavi" - fadir, I haue synned
afore [God and] pe; now I am not worthi to be called thi 70
son. Than his fadir was mevid with mercy and kissed hym
and toke hym vp to his grace.

Petrus de Ravenna, pat famus clerk, seyeth vpon pe
same gospell of Luke in pis wise, "Quare", inquit,
"moramini in peccatis vestris? Quare 'non' reditis ad 75
patrem? Non enim dixit isto filio prodigo, 'Vbi fuisti]?
Vbi sunt quae] tecum tulisti?' nec, 'Tanta/m/ et tanta[m]
commisisti turpitudinem', /llv sed continuo alit,]
'Proferte stolam primam'. Filij d/e/l/i/cta non vi/de/t
vis amoris." Hec ille. 80

60 myghtfull] myghtyfull G, meke R. 61 is] 'is' G.
62 men] pepepull (sic) G; and lowe] om. G. 63 having]
haue R, pat hath G; a] indeo. canc. add. G. 65 amending]
amendment R; gifeth] hym add. RG; full] om. G; of]
hys add. RG. 66 Figure] a fygur G; whereof] hereof
R; I] we G; Luce] chapter left blank H, om. R, 15
add. G; synner] son RG; fadris] om. RG. 68 with]
a add. G; women] woman G; by] and R; lecherous] and
vicious add. G. 69 peccavi] et cetera add. R. 70
God and] om. H but space left; pe] om. RG; now]
perfore R, om. G. 71 Than] om. R; his] the RG;
and] he RG. 72 vp] om. RG; his] goode add. R, om.
G. 73 Ravenna] Rauunencis R. 75 moramini] moriamini
R. 76 enim] ea R; isto] iste de R; iste G; fuisti]
fuit H. 77 que] qui H; Tantam(1)] tanta HRG;
tantam(2)] tanta H. 78 turpitudinem] comsti (er.)
add. G. 78-231 sed ...fende] om. H due to 2 missing
ff. 78 ait] aut R. 79-80 Filij ...amoris] om.
G. 79 delicta] dilecta R; videt] vincerit R.

"Why", quod thys clerke, "contynue 3e and abyde 3e
 styll in your synne, 3e synfull creaturys? Why returne
 3e not to your mercyfull fadire Criste Ihesu? He seyth
 not so to hys viciouse sone, mankynd, 'Where hast pou be?'
 neper he hasked not, 'Where be pe goodys pat pou hast 85
 spendyd?' lor, 'Why hast pou do pat syn /or pat syn/?',
 but he seyð, 'Proferte stolam primam'. 'Bryng forpe',
 quod pe mercyful fadire, 'hys first clothynge', pat is to
 say: bryng forpe, pou synfull man, pe grace pat pou
 reseyued at pe fonte-stone. For pe entyre loue of pe 90
 fadire consyderyp not pe faute of pe [son]."

Wherefore we all pat be synful, whane we haue
 myspendyd oure tyme in vicyouse levynge, late vs go agayn
 to owre mercyful fadur Criste Ihesu with a meke hert and
 say, "Pater, peccavi ...non sum dignus vocari filius 95
 tuus" - fadire, I haue synned, I am not vorthy to be
 callyd thy sone; 3it, mercyfull fadire, for thy grete
 mercy, make me to be of pe grete nowmbre of saued sowles.
 And whan pe meke Lorde seyth pi contrite herte, withoutyn
 fayll he schall reseyue pe to hys grete mercy and gyfe pe 100
 a kysse of perpetuall peyse to 'take' pe to hys grete
 grace and mercy. In tokenyng of pis, pat /mercyfull
 Lorde/ soffered hys handys to be spred abroad vn pe

81 Why ...clerke] thys gret clerke askyth and seyde why G.
 82 styll] om. G; your] om. G; returne] turn G. 84
 so] om. G; hys] om. G. 85 neper ...not] or G; pe] pi G; pat] om. G. 86 spendyd] dyspendid G; or ... syn(1)] om. R; or pat syn] om. RG. 87 seyð] seyth G. 88 pe] pis G; hys] pi G. 89 pe] pi G; pat] 'pat' G. 90-91 For ...son] rememberyng pe entyr leve pat pe fadur hadde to hys son and not redardnyng ayen hym of his defaultys G. 91 consyderyp] non (canc.) add. R; son] synne R. 92-93 haue myspendyd] mysspend G. 94 fadur] lorde G. 97 mercyfull] om. G. 98 to be of] in G; grete] om. G; saued sowles] thos sowlys pat be savyd G. 99 pe] pis G; meke] mekefull G; seyth] percevyth thys lowlynes and G; pi] 'pi' G. 100 fayll] dowte G; reseyue] take G; pe] 'pe' G; grete] om. G; mercy] and grace add. G; pe(2)] om. G. 101] 102 of ...mercy] by pe wyche pou schallt receyue perpetuall ioy and blysse G. 101 take] make (canc.) add. R. 102 tokenyng] sygne and tokyn G; pat] om. G. 102-03 mercyfull Lorde] om. R, Crist Ihesus G. 103 handys] armes G; vn] apon G.

crosse to halse þe and take þe to grace. He bowed down
hys hede and carryd þe to penance, he suffred hys 105
preciose 'syde' to be perichyd and opeynynd and schede
hys preciose blode to haue þi contrite harte.

First oure Lorde and fadire he dop as þe vse is
and maner of gentilmen or men of wirschyp þat kepe 110
gentyll hawkys. Whan they haue letyn them flee /14r
aftire þe game, thei calle agayn hym to hand. And whan
he will not redyly comme at þe calle, þe mastire þat
owyp þe hawke hape a reclamatory þat is made all blody,
or els a parte of rawe fleshe of sume beste or fowle, to
make hym to comme to hande. 115

Ri3t so in lyke wyse, oure souerane Lorde and Kyng
Criste Ihesu to se mankynde lost for synne - he wold not
redyly here þe calle and voce of God - he was mevyd and
steryd thorow mercy, ascendyd vp to þe holy crosse for
mannys redempcion, and schewyd opynly on þe hye autere of 120
þe crosse vpon þe Mownte of Caluery hys preciose body fro
þe hyest vnto þe lowest all sprenkled with blode, þat
synfull man schuld perseyue þe grete kyndenesof God in
hys passioun and so þe rathir to forsake hys synne.

Bot I fere me it is of many vnkynde creature as it 125

104 þe(2)] 'þe' G; He] also he G. 105 and] þan he G.
106 preciose] blode (canc.) add. R. 106-57 preciose
...of] om. G due to missing f.

is of an vnkynde hake pat is not craftyly reclaimed or els,
 whan sche is full fedd, pat wyl neper come to pe calle ner
 to pe mete pat is profered hym. Ri3t so, vnkynde creaturys,
 all be it pei here prechyng of pe worde of Goddys passion
 and his byttire depe, 3it neuer pe more pei will not 130
 forsake per synne. "I haue called", seyð oure Lorde, "and
 ye will not know my voce bot forsake it" - "vocaui, et
 renuistis". "Expandi manus meas et non erat qui aspiceret"
 - I haue spred abroad my handys vpon pe crosse and no man
 taked hede vpon my payn. 135

perfore lat vs do as childre doo pat be vndir
 gouernaunce and discrete chastysyng. Whan pei haue
 offendyd pe fadire and displeyd hym, suche goode and
 dredefull childre, perseyvyng pat pei haue done amysse,
 pei take pe rodde and goo to pe fadire and fal to hys 140
 fote, axynj for3euenes and submyttyng hem to betyng at pe
 faderys wille. Than pe fadire of hys chyld will haue pety
 and for3eve hym hys trespas and offence and take hym to
 mercy.

So it ys of oure mercyfull fadire in heven. Whan he 145
 perseyve/p/ we knowlege owre offence and synnys, be
 contrite and sory perfore, and be in will to amend vs and
 forsake oure synnys, pat mercyful Lorde dope away pe payne
 pat we haue deseruyd or els so aswagyp hys ire pat it
 deryp vs lytyl or no3t. For he is so mercyfull pat, yf we 150
 will be contrite and mekely aske mercy and for3euenes, he
 will for3eue vs oure offence and reseyve vs to grace. pan
 is pis pe first way of oure Lord God, of obediens, mercy
 and mekenes agaynys pe deuyllys pride and malice and
 wykkydnes. 155

146 perseyvep] perseyved R.

154 deuyllys] barred ll R.

I seyð þat þe secund way þat oure souerane Lorde
comþ by it is þe way of pacyence and pouerte. And he
lovyngly schewyd it vnto vs lyke as a goode leche,
colnn]yng and loueyng, as a frendfull fysycyane, to
mynystre a medcyn þat he makeþ for þe seke, he wyll tayste 160
it, þat þe /14v seke body schuld not drede to ete it and
reseve aftire hym. Perfore þe apostlis tuke example at
Cristys doctrine and of hys pacient pouerte whan thei
forsoke all wardys welpis and folowyd hym.

Bot behold, yf a lordys sone or hys ayre disdeyn or 165
forsake hys fadyrs armys or hys banere and fle perfroo
withowte any occasioun or cause, wele may he be callyd a
coward and an vntrew sone, worthy to haue a rebuke of hys
fadir. Ri3t so in lyke wyse, euery Cristyn man and
woman, þe whiche is callyd þe sone or do3tire of God, is 170
worthy to be callyd an vnkynde cowerd and vntrew þat is
aferde to bere þe banere of þe Kyng of blysse þat is hys
fadir, þe whiche banere is þe syngne of penaunce and
pacient pouerte þe whyche þat oure goode Lord willfully
toke vpon hym fore oure sake, dum "pro nobis pauper fieri 175
voluit".

157 pacyence] he chase pacience G. 159 connyng]
comnyng R; as] om. G. 159-60 to mynystre] om. G.
160 a] þe G. 161 it(1)] and asay hit add. G; body]
om. G; ete it and] om. G. 162 reseve] yt add. G;
Perfore] ther G; at] of G. 163 pacient] dede and his
pacience and G. 164 welpis] welthe G. 165 or(1)]
and G. 167 any] om. G. 168 an] om. G. 170 or
do3tire] om. G. 171 vntrew] son add. G. 172 bere]
were G; of] blysse (canc.) add. R. 173 fadir] and
maker add. G; and] om. G. 174 pacient] pacience and
G; oure] om. G. 175 dum] cum G.

Yf pou will inquire what preciose pales or hall had
 pat good Lord in hys comyng or what cheyfe chawmbre he
 had at hys behalf, yt was a stabyl seruid for bestys and
 'in' a bestis cribbe he was layed. If pou inquire what 180
 men and servaundys he had abowte hym, certane an oxe and
 an asse. What mete had he but hys moderys mylke? What
 chawnge of garmentys had he? Beholde, not els bot hys
 louyng and dere moders lappe. What myrp had he bot
 alonely hys dere moderys kyssyng and ioyful cherishyng? 185
 Where[for] seyp pe profett Daudid, "Simul in vnum diues et
 pauper" - bope was togedire in oure souerane Lorde, riches
 and pouerte. Riches because he is souerane Lorde and God,
 pouerte because he is man, quia "verbum caro factum est"
 - for pe sone of God hape take pe nature of mankynd. 190

Saynt Austyn, "De Sacramentis", seyp pat oure mercy-
 full Saueoure Criste Ihesu wase so poore in hys manhode
 pat he had no place of hys owen to be borne inne at his
 natiuite. And whan he was born, per was no place assyngned
 to lay hym in, pat place was so poore. And whan he was 195
 goyng into pe world, he had not wherevpon he my3t ryst hys
 hed. Neper whan he dyed for mannys redempcion, he had
 ri3t no3t to bery hys naked body with, for all naked he was

177 will] wylt G. 178 comyng] ynto pis world add. G.
 179 behalf] byrth byhold G; was a stabyl] om. G.
 180 cribbe] or manger add. G; pou] wylte add. G. 180-
 81 what men and] and aske how many G. 181 certane]
 certeynly G. 182 mylke] of hyr pappe add. G. 183
 chawnge of] of glothis or G; bot] pe lynyng of add. G.
 184 louyng and dere] om. G; myrp] seruyce G; he] don
 to hym non add. G. 185 moderys] modyr G. 186
 Wherefor] where R; pe] om. G. 187 souerane] om. G.
 188 because he is] by hys G. 189 because] for cause
 G; is] a add. G. 190 pe(2)] om. G. 191-92
 mercyfull ...Ihesu] lorde G. 194 was(1)] comyn (canc.)
add. G. 195 was(2)] om. G. 196 goyng] comyn G; pe]
 pis G; not ...my3t] no pyng to G; ryst] vpon add. G.
 197 Neper] nor G; for mannys redempcion] om. G. 198
 ri3t no3t] no pyng G; bery] keuer G.

nayled vpon pe crosse. Soo pan pis is pe secunde way of
patient pouerte agaynyst pe world falsnes and soteltye. 200

The thrid way of commyng of Crist is pe way of
con[tynense] and clenness, whych may wele be lykened to an
herbe pat is callyd Agnus Castus [whereof spekyth
Albertus, "De V/e/g/e/tabilibus", sexto libro, 5^o. He
seyth pis herbe, Agnus Castus,] in somere it bryngyp forpe 205
fayre freshe floweres, [levys] and frute, and of hys nature
and kynde hit desyryp to stand drye. pe leves, flowres
and frute be vertuose to [kepe] and causype contynens [and]
chastyte [yf pei be caste] in howsys or [born] vpon a man
or woman. Yf we speke of pis erbe gostely, Agnus Castus, 210
[hit may be uell 'sayde' pe holy crosse of Criste whoys
frute ys Agnus Castus, scilicet,] agnus immaculatus, pat
chast and immaculate lambe, Criste Ihesu. pe leues of
pis precly]ose erbe Criste Ihesu be [watry] wondys in
Cristys blessyd body. For all tymys /15r whan pe frute of 215
pis erbe Criste Ihesu by hys goode grace be spredyd and
strewyd in pe howses of oure sowles by deuocione, pan
clennes and chastite schall neuer fayle, to pe whyche
contynence men be assembled vnto angels, quia "angelys
coequata est virginitas". Wherefore, in signe of pure 220

199 nayled] nakyd G; vpon] vnto G; crosse] for mannys
redempcyon add. G; Soo pan] loo now G; of] Cristys
commyng the wey of add. G. 200 patient] paciense G;
world] worldys G. 201 of(1)] pe add. G. 202
contynense] conscience R; whych] he G. 203 pat is]
om. G. 203-05 whereof ...Castus] om. R. 204 De]
indec. canc. add. G; Vegetabilibus] Vigitabilibus G.
205 Castus] indec. canc. add. G. 206 levys] om. R;
hys] pis G. 207 to stand drye] hete and drynese G.
208 kepe] seke men R; and(2)] om. R. 209 yf ...caste]
om. R; born] bere it R. 211-12 hit ...scilicet] om.
R. 214 precyose] precyouse G, precose R; watry]
materiall R. 215 all] at G. 218 neuer] evyr G.
218-19 fayle ...men] om. G. 219 assembled] lykened G.
220 coequata] cognata G; signe] and tokyn add. G; pure]
of (canc.) add. G.

chastyte, maydenhode and clenness, Criste chase and electyd
to be a mayde, he wold be borne of a mayde and be baptized
of a mayd. This is pan pe iij way and comyng of oure
souerane Lorde Criste Ihesu, pe way of con[tynens],
virginite and clenness agaynes pe frele fleshe fragilite, 225
corrupcion and wrychednes.

Now pan, syth pat pis graciose Lord and Kyng of
blysse hap of hys goodnes schewed vs pe ways of vertu and
grace in hys blessyd comyng, late vs as hys feythfull
foloers welcome pat blessyd Lord in clenness of lyfe agayn 230
owre iij gostly ennymys, pe fende,] /2r pe worlde and pe
flessh, saying to pe gracious Lorde, "Exita, quesumus,
Domine, corda nostra ad preparandas vnigeniti tui vias ut
per eius aduentum purificatis tibi mentibus seruire
mereamur" - o pou mercifull Lorde, mekely we beseche the 235
exite and stire vp oure hertes by pi good grace to welcum
and aray before pi holy and vertuous wayes of thyn only-
begoten son, pat be pi gracious aduent and holy commyng
we may be worthi to serue hym in clenness of life to his
plesure, which graunte vs pat mercifull Lorde pat is 240
commyng nowe for mannys redempcion. Amen.

221 Criste] hym sylfe add. G; and electyd] om. G. 223
pan] as I seyde by add. G. 223-24 and ...way] om. G.
224 contynens] conscience R. 225 fleshe] fleschys G.
227 pan] om. G; syth] hyt ys so add. G. 228 schewed]
to add. G; ways] wey G. 229 hys(2)] om. G. 230
foloers] flowrys G; welcome] hym (canc.) add. G; blessyd]
good G. 231 and] se (canc.) add. R. 232 pe] pat RG;
gracious] blessyd R. 235 the] to add. R. 236 vp]
om. R; pi] good (canc.) add. H. 237 pi] pe R; wayes]
wey G. 238 pat] he add. R; pi] hys RG; and] his add.
G. 239 of] and R. 240 which] grace he add. R;
pat(1)] pe G.

2r

Item Dominica Prima Aduentus Domini

Nowe begynneth Holy Chirch to make mynde and mencion
 of þe commyng of oure souereyn Saviour Criste Ihesu into
 þis worlde. Therefore it is requysite and necessary to
 euery man and woman and euery Cristen creature to make hym
 redy in clenness of þe soule to reseyyve þat gode Lorde þat 5
 is verrey salve vnto þe soule.

Example: if an erthly kyng or prince shulde cum vnto
 þine house, withoute faile þou wyldest aray it honestly and
 put avey all filthe and vncleennes þat myght offende his
 highnes. More rather then to þe commyng of a Kyng of blisse, 10
 þat mercifull Saviour Ihesu þat nowe commyth to vs in oure
 nature, we must aray þe house of our soules with virtue,
 putting away all manere of filth of syn whereporow þou
 myght offend his highnes.

Perfore þe apostle Paule in þe pestill of þis day 15
 saith, "Abiciamus opera tenebrarum et induamur arma
 lucis", ad Romanos 13 - cast we away þe werkis of derknes
 and do vpon vs þe armure of lightnes. In þe which wordes
 ij thinges may well be perceyvid and considred. On is we
 must cast away vicius werkis. Þe secound is we do vpon vs 20

HRGi

Item ...Domini] alius de aduentu Christi R, dominica in
 aduentu domini ij G. 1 mynde] remembraunce R. 2
 souereyn] om. G. 3 it] om. R. 4 man ...euery] om.
 RG. 5 þe] om. RG. 5-6 þat(2)...þe] in verye saluacion
 to þe helpe of hys R. 7 Example if] for and R; or] a
 add. RG; vnto] om. G. 8 wyldest] woldyst RG. 10 a]
 þe RG. 11 þat] oure R; Saviour] Criste add. RG. 13
 whereporow] þow þe wyche G. 16 tenebrarum] tenebarum
 H. 17 13] om. R. 18 do] we add. R; lightnes]
 bryghtnes RG; þe which] þes G. 19 well] om. RG;
 perceyvid and considred] consyderyd G, vnderstond R;
 we] 3e R; cast] faste G. 20 away] your add. R; þe
 secound is] and þe secunde is R, and þan G; we] 'most'
 add. H, to R; we do] trs. G.

clene vertues. Seint Austyn seyth, "Eodem studio quo crimen
excluditur innocencia copulatur", 32.9.1, "Cum renunciatur"
- through þe same entente þat synne and vice is excluded from
þi soule vertuous entre into þi soule. And þere'fore' we
must first put away syn and vice, as þe apostle seith, 25
"Abiciamus opera tenebrarum" - caste we away þe werkes
of derknes. And, þat we /2v shuld receyve vertu, the
apostle seith, "Induamur arma lucis" - do vpon vs þe armour
of lightnes or brightnes.

Fyrst I sayde we must voide and cast away all synfull 30
werkes. þat is vndirstond in þese wordis, "Abiciamus opera
tenebrarum" - cast we away þe werkis of derknes, þat is to
say, of syn, for syn is gostly derknes. For a synfull man
lovith no light whereporow he myght be aspied. For
commonly a thefe or a lecherous man in derknes he sekith 35
his pray, quia "qui male agit odit lucem" - for he þat
dothe evill hatith light, Iohannis. This derknes of syn
and vnclennes þis holy tyme we must cast away through
vertuous lyving. Iuxta apostolum, Iacobi primo,
"Abicite omnem immundiciam et habundanciam malicie." 40
The holi apostle Iames biddith þat we shuld cast away all
vnclennes of syn and habundaunce of malice.

21 clene] om. R; armour of add. G; vertues] ver/(he is canc.)
'tues' H; Eodem] eod R; quo] quem R. 22 excluditur]
excludit R; 32 ...renunciatur] 32.9.1 c^o cum reuertantur
G, om. R. 23 through] om. R; entente] way R; vice is
excluded] vices excludyp R. 24 þi] þe RG; soule] and
add. R; vertuous] vertuse RG; entre] increse G; And þere
fore] om. G. 25 vice] vices RG. 26 tenebrarum] et
induamur arma lucis add. H; þe] om. G. 27 þat] om. RG;
shuld] schall R, may G; vertu] vertuse RG. 28 seith]
saying G; Induamur] induamini R; do] we add. G; vs] om.
R. 29 lightnes or] om. RG. 30 I sayde] om. R; voide
and] om. R; all] om. G. 31 þat] and þat G; þese wordis]
þis world R. 32 derknes] for all synfull men add. H.
33 of syn] om. R; is] in R. 35 he] om. G. 37 evill]
ylle R; hatith] þe add. R; Iohannis] chapter blank H, om.
RG. 37-38 syn and vnclennes] synful leuyng R, vclennes
(sic) of syn G. 38 we] om. R; must] be add. R. 39
apostolum] apostolica dominica G. 42 and] all add. R.

Ianuenne seyth in his sermons: acording to reson lat
 not a man cast away his clopis but if pei be foule or rent
 and all to-torn. Thi soule is clad in fowl clothis whan 45
 it is wrappid in wrecchednes of synfull surfettes of
 gullyng, of gloteny in etyng and drinking, in sluggy slouth
 of ydilnes and to vanytese yeving, or in lothly lust of
 lechory, vnlefull desyryng. This vnclene, combrous garment
 we must cast away bi good lyving after pe counsell of Seint 50
 Paule in pe pistill of pis day, "Non in commessacionibus et
 ebrietatibus, non in cubilibus et in impudic[i]c[i]js" - we
 shall not aray oure soules with gloteny, excessyvely taking,
 nor in soft cowches of syn and vanyte, but contrary with
 abstinence, besynes and chastitee. 55

We must also cast away oure clothes whan pei be rent.
 Oure clopes of pe soule be rent bi fighting, chiding,
 disclaundring, rebadrye speking, with grete opes swering,
 ayenst pe vertu of charyte. Wherefore we must cast away
 these rent garmentes of pride, hate and enmytee and do vpon 60
 pe hole clopes of mekenes, pees and vnyte, as Seint Poule
 seyth, "Non in contencione et emulacione, sed induimini
 Dominum Ihesum Christum". "Oure lyving", quod Seint
 Poule, "shall not be in strife, murmur and enmyte, but we

his] a G; sermons] sermon RG. 43-44 lat ...cast] pat a
 man castyp not R. 44 if pei] pat G; or] els add. R.
 44-45 rent ...clothis] nawght G. 46 it is] pey be G;
 of] and G; surfettes of] levying as in syttyng and R.
 47 of] in R, om. G; in] om. R; and] or G; drinking] or
add. G; in] om. R; sluggy] slaggyng R, scluggyng G.
 48 of] to RG; to] om. RG; yeving] om. G; or in] and R.
 49 lechory] or add. R; combrous] om. G. 50 after pe]
 goode add. R. 52 in] om. RG; impudicicijs] impudicijs
 H. 53 shall] must G; with] in R; gloteny] and add. G;
 excessyvely] excessly G. 54 nor ...of] more metes and
 drynkys pan nedes cawsys ofte tyme man to slomour and slepe
 pat provokyth them to G; but] pe add. G; with] weyys G,
 55 besynes] be synys R; chastitee] er. add. G. 56 be]
om. G. 57 Oure] pe RG; pe] oure RG; soule] sowles R,
 pey add. G; bi] with R; fighting] flytyng R. 58
 rebadrye] wordys add. R. 59 ayenst] contrary to G.
 60 these] pe R; garmentes] garment R; hate] hateredyn R;
 enmytee] envyte G, invye R; vpon] vs add. G. 61 hole]
 holy R. 63 dominum] om. R; quod] seyp RG. 64 murmur]
 envye R; and] in add. G; enmyte] envy G.

must be glad in oure Lorde Ihesu Criste, in whom is all 65
loue, lowlynes and charite." So pan ayen þe commyng of
þat gode Lorde we must cast away þe werkes of derknes.

I finde þe second, we must take vpon vs /3r the
werkis of brightnes. The clene armour of pi soule m[u]st 70
be clenens in thought, worde and dede. þerfore clense and
purge pi mynde by contricion, pi worde by confession, pi
werke and pi dede bi satisfaccion. And if pou be clene
in thought, worde and dede, þen þis loving Lorde Ihesu
Criste þat is commyng shall say to pi clene soule þe
commendable wordes in þe person of Salomon, "Tota pulcra 75
es, amica mea], et macula non est in te", Cantici /4/ -
myn owne love and frende, pou art all clene in soule and
þer is no foule spotte in þe.

But here pou may verely vndirstonde þat pi soule is
not all clene but if pou performe and fulfill thise iij 80
partes of penaunce, þat is to say, contricion, confession
and satisfaccion. "Non potest quis gratiam Dei celestis
accipere nisi purgatus fuerit ab omni peccati sorde",
"Sentencijs", distincione de þe. prima, "Non potest".
No man may receyve grace of evirlasting life but if he 85
be purged from all vnclennes of synne. Wherefore it

65 must] cast it away and add. R; in] h (canc.) add. G.
66 lowlynes] lownes R, om. G. 67 þat] oure R, þis G;
gode] om. R. 67-69 cast ...must] om. R. 68 I ...
second] and secundly G. 69 werkis] werke G; of(1)]
lyght and add. G; pi] alt. from þe H; must] mist H.
70 clenens] clensyd R; worde] werke G. 71 purge] pi
sowle add. R. 72 pi] om. R; satisfaccion] operacyoun
G. 72-73 And ...dede] om. G. 73 and] (ad canc.) 'and'
R; Lorde] om. R. 75 wordes] þe wych seyð in to add.
G; Tota] om. R. 76 mea] me H; macula] maculam G;
Cantici 4] Cantici 3 HG, om. R. 78 in] withinne RG.
79 pou] ye G; may] maste se and R, well see and add. G.
80 all] veryly R; if] om. G. 81 þat ...say] om. RG.
81-82 contricion ...satisfaccion] om. G. 84 Sentencijs] penitencijs
H, om. RG; distincione ...prima] de þe. di. 1^a G, om. R;
Non potest] nota potest G, om. R. 85 of] and R; if]
om. RG. 86 Wherefore] where R.

is not inough to purge þi soule onely bi contricion but
 þere folowe confession and satisfaccion, if þou haue tyme
 and oportunitie -"/Sen/tencijs", de pe. distincione prima,
 "Non sufficit". For þese iij be so annexid þat on 90
 availleth not withoute anopir. Therefore if þou wilt make
 þi soule perfite and clene, þou must fulfill these iij.

Of þis clene aray spekip þe profet Daud, "Astitit
 regina a dextris tuis in vestitu deaurato, circumdata
 varietate", Psalmo. Here þe profet Daud likenyth mannes 95
 soule to a quene clad in clenness and seith, "Lorde, þe quene
 stode by þe on þi right hande [in clothis] of gold arayed
 in many wise." [Bot why seyp þe profet "arrayd in many
 wyse"?] Mannes soule is not clene onely bi one wise, as
 not onely bi contricion, but bi many wise, as bi contricion, 100
 confession and satisfaccion. Now thus þan ye must aray
 your soules with clenness of all vertuesnes, for now [comyp]
 þat Kynge vnto vs in whom all vertues be founde and grounded,
 and receyvith þe nature of man to oure endeles saluacion.

Wherefore we must receyve hym with honesty and 105

87 soule] clene add. R;
 onely] om. G. 89 and oportunitie] om. R; Sentencijs ...
 prima] penitencijs ...prima^H, de pede j R, de pe. di. 1^a G.
 90 Non] nota G; so] om. G. 92 iij] offices add. R.
 93 Astitit] om. R. 94-95 deaurato ...Psalmo] deaurato
 circumamicta varietatibus R, et cetera G. 95-96 mannes
 soule] man R. 96 Lorde] þis lorde add. R; þe] þis R.
 97 hande] syde G; in clothis] yn cloth G, om. H. 98
 wise] wyses R, vycs G. 98-99 Bot ...wyse] om. H.
 98 seyp] seyde G. 99 wyse] wysep R, vycys G; Mannes]
 for mannys RG; not] all add. R. 100 not] om. G. 101-
 02 bi(2) ...satisfaccion] he must haue also confessyoun G.
 100 bi(2)] om. R; wise] more add. R. 101 þan] om. R.
 102 with] þe add. G; clenness of] om. R; vertuesnes]
 vertuys in þe whych grace is growndyd and fowndyd R, vertuus
 G. 102-04 for ...receyvith] þat be fownde and grounded
 in hym þat recevyd G. 102 comyp] om. H. 103 founde]
 fundyd R. 104 receyvith] reseuyd R; to] om. G. 105
 Wherefore] for R; we] ye G; with honesty and] in honest
 aray in R.

clennesse for iij] skilles and causes. On is for he is
a grete Lorde, for he is Kyng of all kinges - "Ecce, Rex
tuus venit", Mathei xxj, "Rex regum et Dominus dominancium",
Apocalypsis 19.

The secund cause whi we shuld receyve hym honestly is 110
for he is of grete birth, for he is þe son of God not only
bi sp[iritu]all adopcion but bi kindeli concepcion. And
þerfore aungelles before Cristes temperall natiuite suffred
man to worship hem, but after þe natiuite of Criste
aungelis bad man to cesse and lefe of and onely worship God 115
and not þem. For whan Seint /3v Iohn the euangelist
wolde haue worshipped þe aungell in spirite, the aungell
forbad hym and saide to hym, "Vide ne feceris: conseruus
tuus sum et fratrum tuorum", Apocalypsis 1/9^o. "Do it not
nor worship not me", quod þe aungell, "for nowe I am þi 120
seruante and seruante to þi brethren." Conseyve now here -
forasmoch as þe son of God toke mankinde and not aungelles
kinde, [the angell] knowelechid him seruante and sogett to
man and not souereyn.

106 clennesse] clennes se H, of lyfe add. R; iij] iij H;
skilles and] consyderaciouns and G, om. R; On] þe first R;
for] om. G. 107 a] om. G; for he is] he ys a G, and R;
of] aboue R. 108 xxj] 21 add. H, 2 R, 19^o G. 108-09
Rex ...19] om. G. 108 dominancium] cui add. R. 109
Apocalypsis] xviij^o add. H; 19] om. R. 110 The secund
cause] om. R; shuld] schall R; is] om. RG. 111 for(2)]
om. RG. 112 spirituell] speciall H; adopcion] affeccion
R, redempcioun G; kindeli] clenly R. 113 temperall] om.
R; natiuite] indec. canc. add. G. 114 hem] hym G;
Criste] þe add. G. 115 aungelis] barred 11 G; to ...
worship] swer sothly to worschype allonly G; of] om. R.
116 For whan Seint] catchwords H. 117 haue] þan G;
aungell] barred 11 G; the] om. R; aungell] angels R,
barred 11 G. 118 hym(2)] þus add. G. 119 19^o] 11^o
H, 22^o G, om. R. 119-20 Do ...not] do þou not wirschip
R. 120 nor] om. G; aungell] barred 11 G; for nowe]
om. G. 121 seruante(2)] seruip R, om. G. 122 aungelles]
and not angelys rep. R, barred 11 G. 123 the angell]
barred 11 G, þe angels R, om. H; knowelechid] knowlege R;
him] himself R; seruante] seruandys R; and] but G.
123-24 to ...souereyn] om. G.

Also we must receyve þis gode Lorde plesauntly and 125
 honestly, for he cummyth not take away þat we haue but for
 to gife vs þat he hath, þat is to say, his blessid body for
 oure raunsom and redempcion. "Corpus suum dedit in
 precium et sanguinem suum in lauacrum" - he gafe his
 blessid bodi in raunsom and his precious blode in 130
 wasshing for our soules. Also he commyth for yefe vs his
 flessch and his blode in forme of brede. "Accipite et
 comedite: hoc est corpus meum", prima Corinthiorum xj -
 take ye and ete: þis is my body bothe flessch and blode.
 Also þis gode Lorde commyth to offir himself for vs into 135
 sacrifice and yevith his life for man. "Animam meam
 pono pro ouibus meis", Iohannis 10. "I gife my life and
 my soule", quod Criste, "for my shepe", þat is to say, for
 mankinde. Also he commyth to geve vs þe kingdom of hevyn.
 "Possidite paratum vobis regnum a constitucione mundi", 140
 Mathei 25 - take to you þe kingdome made redi for you fro
 þe begynnyng of þe worlde. For þe] grete benefettes and
 yeftes we must receyve hym honestly.

Also we must receyve hym with clenness of lyving
 for his goodly office, for whi his office is not exercise 145

126 not] to add. RG; for] om. G. 128 and] oure add. R.
 129 in] om. R. 130 blessid] precyus G; in] canc. R;
 precious] om. G. 131 for] of RG; Also] item G; for]
 to RG. 133 prima Corinthiorum] ad Corinthios RG. 134
 þis] it R; my] owen preciose add. R. 135 þis] þe RG;
 commyth] come R, cam G. 135-36 vs ...for] om. G. 136
 yevith] gafe R. 137 Iohannis 10] Iohannis 19^o G, om. R;
 gife] gaue R. 138 quod Criste] seid oure lorde R. 139
 Also] item G; hevyn] blysse RG. 140 paratum] est add.
 G; regnum] celorum add. G; mundi] om. R. 141 Mathei
 25] om. RG; kingdome] of heven add. RG. 142 þes] thes
 R, þe H; benefettes] benyfices R. 143-44 honestly ...
 hym] om. R. 144 Also] item G; of] in G. 145 for]
 hehis (canc.) add. R, cause of add. G; his] þis G; office]
 cause G; not] to add. R; exercise] mynistre R.

cruelly [hys] rightwisnes [bot] mekely to graunte vs
 mercy, grace and forgifenes. "Misericordia Domini
 plena est terra" - now is þe worlde replessed with Goddis
 mercy.

Bi þis processe ye may vndirstond how þis souereyn 150
 Savyour Criste Ihesu commyth at þis tyme to þe grete
 comforth of all mankinde. Wherefore let us with all oure
 hertes and soules reuerently receyve hym with clenness in
 lyving and with all gladnes in praysing, sayyng with þe
 holy euangelist, "Benedictus qui uenit in nomine Domini", 155
 Mathei 21 - blessid be he þat commyth to vs in þe name of
 God. And let vs aray oure soules with gode lyving ayens
 our souereyn Saviour cummyng and cast away werkes of
 derknes and do vpon vs þe armour of lightnes.

O þou mercifull Saviour Criste Ihesu, þat þis tyme 160
 vouche safe to take oure nature and becum man for our
 redempcion, graunte vs grace to receyve þe in clenness of
 lyfe and for our synnes remyssion, þat we may cum to þi
 blisse and haue endles saluacion. Amen.

146 hys] it is H, ys G; bot] om. H; to] gar (canc.) add.
 R. 147 mercy] and add. R; forgifenes] et cetera add.
 G. 148 replessed] replenysh R. 149 mercy] grace R.
 150 processe] þan add. RG; ye] we G; þis] oure RG;
 souereyn] lorde and G. 151-52 to ...all(2)] þat R.
 151 þe] om. R. 152 us] now add. G. 153 reuerently]
 schuld add. R; in] of R, our add. G. 154 and] om. G;
 all] om. R; in] and R. 156 Mathei 21] om. R. 157
 And] om. G. 158 our ...cummyng] þe commyng of oure
 souerane saueoure Criste Ihesu R; cast] we add. G.
 159 lightnes] ly3t and bry3tnes R, bryghtnese G. 160
 Saviour] lord G; þat] indec. canc. add. G; tyme] þou
add. R. 161 vouche] vowchyst G; becum] bycam G; man]
 þou add. R. 161-62 for our redempcion] om. R. 162
 grace] om. RG; to ...of] om. R. 163 for] of RG. 164
 endles] eternall G; Amen] om. R.

10v Item de Natiuitate Domini nostri Ihesu Christi

Sanctus Hugo Cluniacensis rehersyth and sayth pat on
a Cristemas nyght pe mercifull modir of God apperid onto hym,
hauing hir blessid son, oure Savyoure Ihesu, in hir armys,
sayng to hym on this wyse, "This is /11r the day of ioy
and gladnes pat holy[patriarkes] and prophetes haue prayed 5
fore and longe tyme desyred to se."

Pees was lettid thurgh pe malice of Lucifere and his
cursid feliship v m^l yere and more. Where[fore] pe aungell
seyd in tyme of this birth of Criste, "An[n]uncio vobis
gaudium magnum quod erit omni populo." "I bringe titinges 10
to you", quod pe aungell, "of grete myrth and gladnes to
all peple."

Hereto acordith Seynt Austyn, "De Doctrina Christiana",
"Pax est seruitus mentis, tranquillitas animi, simplicitas
cordis, vinculum amoris, consorcium caritatis" - pees is 15
clennes and beawte of pe soule, it kepith quyete and rest
in pe hert, it is pe doughter of mekenes and pyttee, it is
pe bonde of loue, mercy and tranquillite, and finally it
kepith a man euer in rest and charytee.

Therefore seyth pe apostyll Paule, ad Philippenses 4^o, 20
"Pax Dei custodiat corda et co[r]pora vestra" - the pees of
oure Lorde kepe your hertes and your bodies. Alibi
Romanorum 12, "Quantum in vobis est cum omnibus pacem
habentes" - as moch as is in you take trus[e] and be at
pees with euery man. 25

HR

Item ...Christi] de natiuitate Christi R. 1 Cluniacensis]
Clunacensis R. 2 a] om. R; God] Criste R. 3 Savyoure]
Criste add. R. 5 patriarkes] pratriarkes H. 6 tyme]
afftyre hap R. 8 Wherefore] where H. 9 seyð] seyp R;
in] pe add. R; this] pe blyssyd R; Annuncio] anuncio H.
11 to(2)] om. R. 12 all] pe add. R. 13 Christiana]
seyp add. R. 15 is] and R. 16 and beawte] om. R.
17 pe(1)] om. R. 18 pe] om. R. 19 euer] om. R. 20
4] om. R. 21 corpora] copora H. 22 Lorde] God add.
R; kepe] youre soulys add. R. 23 Romanorum] ad Romanos
R. 24 as is] om. R; truse] trust H; at] in R.

Of þis pees spekip þe prophete Daud, "Inquire pacem
et persequire eam" - seke and pursewe aftir pees.

In tokenyng whereof, þat Criste lovid pece, he taught
his disciples þat to what place or house þei shulde com to
the first worde þat þei shuld speke or sey shuld be, 30
"Pax huic domui et omnibus habitantibus in ea" - pees be
to þis house and to all þat therein dwell. And suche pees
is necessary to euery creature and moste plesyng to God.

It is to witte that oure souereyn Savioure shewid
grete tokenys þat he lovid pees. For he was borne in tyme 35
of pees, for xij yere beforne there was vniuersall pees
þorughoute all þe worlde. Wherefore aungelles of heven
in tyme of Cristes blessid birth and his holy incarnation
they songe with hevinly melody, "Gloria in excelsis Deo
et in terra pax hominibus bone voluntatis" - ioye and blisse, 40
honour and worship be to God in hevens and [pees] to men of
gode wille beyng in erthe.

It is to witte and vnderstond þat xij yere before
Criste was borne the Romainys were lordes, souereyns and
gouernours ouer all þe worlde and þey /llv had pece with 45
all þe worlde. And in þis tyme of pees þe Romainys made a
temple in Rome, the myghtyest and the strongest þat euer
was [made] with mannys hande. And whan this temple was
made and perfourmed, they axed her goddes how longe this
temple shuld stonde, and thei aunswerd and seyde: vnto þe 50

27 seke] pese add. R. 29 or] and R. 33 plesyng]
plesant R. 34 that] om. R; Savioure] lorde Cryste Ihesu
R. 35 tokenys] token R. 36 beforne] he was born add.
R. 38 in] þe add. R; blessid] om. R; his holy] blessyd
R. 40 et ...voluntatis] om. R. 41 hevens] heven R;
pees] om. H. 42 erthe] herte R. 43 It] þat R; þat]
om. R. 46 And in þis] at þat R; of pees] whyls R.
47 the(2)] om. R. 48 made] om. H; this] þe R. 49-
50 this temple] it R. 50 þe] þat R.

tyme þat a maide shuld bere a childe. Then they seyð þat
 myght neuer be þat a maide shulde bere a childe, and so
 þei went and wrote in þe temple, "Hoc est templum pacis
 eternum" - this is þe temple [of pees] þat euer shall last
 - and named it Templum Eternum. But þat same nyght þat 55
 Criste was borne in Bedleem þe temple departed in tweyn
 and fill down to þe grounde.

Wherefore rehersith Seint Barnard, 8 "Florum",
 quod, "Tria sunt facta in nostre carnis assumptione ita
 mirabiliter singularia quod nunquam talia facta fuerunt 60
 super terram nec amplius super [terram] f/ac/ienda sunt."
 Hec Bernardus. Thre singuler mervelles were shewed in
 Cristes birth that neuer were shewed befo[r]ne nor neuer
 after shall be. The first was betwix God and man, the
 second betwix modir and mayde, the third betwix feith and 65
 mannes hert. For in þis blessid birth of Criste was
 knytte togedir God and man, modir and maide, feith and mannes
 hert. Wherefore þe aungelles songe in þe tyme of Cristes
 birth, "Gloria in excelsis Deo" et cetera - ioye, blis,
 honour and worship be to God in hevens and pees in erth to 70
 men of good will.

In tokenyng þat þis blessid Lorde, oure souereyn
 Saviour Criste Ihesu, hath shewed grete love and kyndenes to
 mankinde, he hath [made pees] betwix God and man, betwix þe
 devell and man, betwix man and woman, betwix maydenhode, 75

51-52 Then ...childe] om. R. 53 in] on R; pacis] in
 add. R. 54 of pees] om. H. 56 tweyn] two R. 58 8]
 secundum R. 61 terram (2)] om. H; facienda sunt] fienda
 sunt H, fieri nomina sunt R. 62 Bernardus] om. R;
 mervelles] per add. R; were] sene and add. R. 63 beforne]
 befone H, before R. 64 be] om. R; was] om. R. 65
 mayde] and add. R. 66 þis] þe R. 68 þe(2)] om. R.
 69 birth] om. R; et cetera] om. R; blis] and add. R.
 70 hevens] heven R. 72 þis] þis rep. H; blessid]
 blissydfull R; souereyn] om. R. 74 made pees] om. H.
 75 man(1)] and add. R.

spousehode and wyduhode, betwix rich and pore, and he hath made pees betwix pe rightful man and pe synfull man.

First I sey pat he hathe made pees betwix God and man. Allmyghti God, fadir in hevyn, compleyned pat man had broke his presept and commaundement. Man /12r complayned 80 agaynward, seying: sith God made hym to have lyved in ioye and blisse, why wolde he cast man oute of paradise? Now pis mediatour, Criste Ihesu, thurgh his blessid birth hathe made full pees betwix God and man and hath now reseyvid [pe nature of] mankinde for man his sure saluacion. 85

Secound, Criste hath made pees bitwix pe devill and man. The devill aleggith ageyns man iiij thinges whereby he wolde callaunge man for his. First pe devill aleggyth ageyns man an open and an aute[n]tike instrument, Genesis 2^o - that God seyde hymself, "Quacumque hora comederitis de 90 ligno vite morte moriemini" - what tyme ye ete of this tre of life ye shall dye. This wryting was aleggid bi pe devill. Criste preved pe devill fals whan pe devell seide, "Nequaquam moriemini". "Nay, nay," quod pe devill, "ye shall not dye - ye shall be as goddis." But there the 95 devill lyed falsly, quia "diabolus mendax est et pater eius" - for pe devill is a lyer and pe fader of all lesynges. For pat was pe first lesyng pat euere was in erthe.

The second, pe devill aleggith ageyn man 100

76 betwix] pe add. R; and(2)] pe add. R. 78 pat] om. R. 79 compleyned] compleny R; had] hap R. 80 Man complayned] om. R. 81 hym] man R; have lyved] lyve R; in] so moche add. R. 82 wolde] hap R; man] hym R. 85 [pe nature of] om. H; sure] om. R. 86 Secound] the ij^{de} R. 87 aleggith] aleged R. 88 wolde] wyll R; First] pat add. R; aleggyth] aleggyd R. 89 man] was add. R; autentike] autentyke R, autetike H. 91 tyme] pat add. R; this] pe R. 92 was] om. R. 95 dye] bot add. R. 97 pe(2)] om. R. 98 lesynges] lyyng R; was] made add. R. 100 second] pat add. R; aleggith] aleged R; man] was add. R.

[prescr/i/pcion], pat he had kept mankynde v m^l yere and more and he was neuere callanged. Criste answerd and sayde pat man was calanged by holy patriarkes and prophetes and holy men pat were of pe Olde Lawe which knewe wele pat pe devell kept man wrongfully.

105

The thrid pat the devill alleggid ageyns man was that he bought man for an appyll. Criste 'answerd' and seyde pat he disceyvid man, for he bought hym not to half pe valewe, for a man was more [worp] and precious pan an appyll. Hereto accordith the prophete Isaye, "Gratis venundati estis et sine argento redimemini", Ysaye - ye be solde frely but ye shall be bought ageyn withoute golde or syluer, pat is to seye, with pe blessid, sacred blode of God.

110

The fourth pat pe devell alleggith ageyns man was because of syn, pat is hevy and ponderous, drawyng euere downward. And because mankynde had fall into syn pat is hevy and ponderous, he wolde haue kept mankinde styll in hell with hym withoute ende. But pe payne of Cristes passion was more precious in valure in sethe-making then was his syn. /12v Wherefore Criste delyuered man oute of thraldam, bondage and daungere of pe devell, [and so Crist concludyd pe deuyll] and delyuered mankinde from his seruage bi his blessid birth and passion.

115

120

The third, Criste hath made pees bitwix man and

125

101 prescripcion] prescripcion R, prepucion H; had] om. R.
 103-04 prophetes and] om. R. 107 Criste] and Crist R;
 answerd] perto add. R. 108 for he] and R. 109 a]
 om. R; was] mych add. R; worp] 'of valew' H; and] more
 add. R. 111 redimemini] redimini R; Ysaye] seyp add.
 R. 113 blessid] and add. R; of] allmy3ty add. R.
 115 alleggith] aleged R. 116 syn] syn rep. H. 118
 haue kept] kepe R. 120 precious] om. R; valure] valow
 R; sethe-making] pe sy3t of God R. 121 was his syn]
 mannys syn was in greueance R; man] it R; of] pe add.
 R. 122-23 and(2) ...deuyll] om. H. 123 mankinde]
 man R. 124 seruage] bondage R.

woman. Man compleyned and saide that woman was cause of
 his syn and trespas. Woman seyð þat man had more myght and
 discreccion þan woman had, wherefore he shuld not haue
 folowed þe wyll of þe woman but rather haue correctid hir.
 Criste, oure souereyn Lorde, wolde make pees betwix man 130
 and woman. And, þat woman shuld not be aferd to be
 excluded and put from God, this blessid Lorde Ihesu Criste
 he toke flessch and blode of a maid and /was/ borne of a
 mayde. And on þat oper partye, þat Criste wolde not
 forsake man, he toke þe shappe and forme of mankinde and 135
 becam man. Thus made Criste vnytee and pees betwix man
 and woman.

Fourth, this gode Lorde Criste Ihesu he made pees
 betwix maydenhode, spousehode and widuhode. Maydyns seyð
 þat thei stode in þe estate of wysdome, vertu and clenness - 140
 "felix est ster[i]lis et non inquinata: qui nescit thorum
 in delicto habebit refeccionem animarum sanctarum".
 Spoused seyð þat þei folowed þe lawe of God, Genesis primo,
 "Crescite et multiplicamini" - enkrece and growe and
 multiplie and replenyssh ye the erthe. Wyduhode sayde 145
 thei suffred moch tribulacion, angwyssh and disese, and
 bi tribulacion, anguyssh and persecucion men cum to heven
 vnto God his blisse. This mercifull Savyour Criste Ihesu,
 makeinge full pees bitwix maydenhode, wyduhode and spouse-
 hode, he knytte all iij in oon persone in his blessid modir 150
 Mary which was mayde, wife and modir.

126 that] om. R. 127 Woman] and woman R; myght] wytt R.
 128 not haue] a R. 129 þe(2)] a R. 130 souereyn Lorde]
 saueoure R. 133 was] om. HR. 138 Fourth] the iij R;
 Criste Ihesu] om. R. 139 Maydyns] mayndyns alt. from
 mayns H, madynhode R. 140 þat] om. R. 141 sterilis]
 sterelis H; et] om. R; inquinata] inquinati R; qui]
 quia R. 142 delicto] i alt. from e R. 143 lawe]
 lawes R. 145 multiplie] 3e add. R. 146 thei] þat R.
 147 anguyssh] om. R. 151 was] om. R; mayde] mayden R.

Also Criste made pees betwix þe riche man and þe pore man. The riche man had grete dispite of þe pore man, and þe pore man seith that þe kyngdom of heven longith to hym of right - "beati pauperes spiritu quoniam ipsorum est regnum celorum". Oure souereyn Savyour wolde make pees bitwix them. He was bothe riche and pore. For he is souereyn Lorde and God omnipotent [and perfore he is riche, and] pore he was [because he is] a man, quia "non habuit vbi caput suum reclinaret" - for he had not wherevpon he myght rest his hede. "Simul in vnum diues et pauper", Psalmo - ryche and pore [b]e knyht in oon, þat is to sey, /13r in oure souereyn Savyoure Criste Ihesu. 155 160

Also this mercifull Lorde made pees betwix þe rightfull man and þe synfull man. The rightfull man seith þat þe synfull man is not worthi to cum to hevyn. Oure mercifull Lorde excuseth þeim and answerith for theim, "Non veni vocare iustos sed peccatores." "I cum not", quod oure Lorde, "to call allonely rightfull men but I cum to call [synners] vnto penaunce, to euerelasting ioye and saluacion." And of theim þat be rightfull bi theire perfite lyving it is said, "Iusti autem imperpetuum viuent et apud Dominum est merces eorum" - ri3tfull men shall lyve withoute ende and afore God is þeire rewarde in þe kyngedome of heven. To þe which bring vs þat mercifull Savioure þat this tyme wolde be incarnate for oure saluacion. Amen. 165 170 175

153 of] at R. 154 man] om. R. 155 of] be verre R;
 right] vnde in euangelio add. R. 156 Savyour] lord God
 seyð þat he R. 157 He] for he R; he is] (hys canc.)
 'he is' R. 158-59 and(2) ...and] om. H. 159 because
 he is] om. H. 160 for] om. R. 161 Psalmo] om. R.
 162 be] he R. 165 seith] seyð R. 166 to(2)] þe
 blys of add. R. 167 excuseth] excusyd R; þeim] om.
 R; answerith] answeyð R; theim] seyng add. R. 168
 cum] came R. 169 cum] came R. 170 synners] 'synful
 pepil' H. 171 rightfull] men add. R. 173 lyve]
 with God add. R. 175 þat(2)] as add. R. 176 wolde
 be incarnate] was born of a mayden R.

13r Item de Natiuitate Domini nostri Ihesu Christi

That famous doctor Isodorus writeth in the story of
 the blessid natiuite of oure souereyn Savyour Criste Ihesu
 in this wise: aftir pat oure forme fadir Adam had brooke
 and dispised þe presept of God in paradise and obeyed to þe
 suggestion of þe serpent, anon he was drevyn oute of þat 5
 precious place of paradise by an aungell of God as a
 rebellious apostata into this vale of mysery of þis wrecchid
 worlde. "But all is for sorowe," quod þis doctor. "Not
 allonely he was banesshed oute of paradyse, but all thoo
 þat shuld cum after hym shuld suffre bodily dethe and go to 10
 hell."

There was no man to do remedy nor cowde opir
 comfort - "non est qui consoletur ex omnibus caris eius",
 Trenorum primo. But allmyghti God, pater misericordiarum,
 þat is, fadir of all mercy, þat euer comfortith us in all 15
 oure tribulacion, behelde þe myschief þat man is in. He
 send down þe second person in Trynyte with mercy assigned
 into a clene maydenys wombe þat neuere knewe of mannes
 felysship in thought, worde nor dede and [by] inspiracion
 of þe Holi Goste /13v was conceyvid with God, second 20
 persone in Trinyte, and on Cristimas Day he was borne of
 þe virgyne Maria inviolate with'oute' syn and payne.

HR

Item ...Christi] de natiuitate Christi R. 1 doctor]
 clerke R; writeth] writyd R. 3 Adam] om. R. 4 to]
om. R. 5-6 þat ...paradise] þe places R. 7 into this]
 in þe R. 8 sorowe] socoure R. 9 allonely] onely R;
 oute] om. R. 10 after] of R. 12 cowde] schewe add. R. 15
 þat] þe whyche R; all] om. R. 16 behelde] behold R;
 is] was R; in] inne to R. 17 down] hys sone almy3ty
 God add. R. 18 clene] om. R; knewe] synne add. R.
 19 felysship] body R; by] þe add. R, om. H. 20 with]
 allmy3ty add. R; God] þe add. R. 22 þe] þat vertuose
 R; Maria] Mare R; inviolate] immaculate and R; and] or R.

Than all oure sorowe was turned to solace, oure weping
 chaunged to ioye, oure laboure to ease, oure aduersytee to
 prosperyte, oure dampnacion to sal'uacyon'. When Criste was 25
 borne, then truse was take and perpetuall pees was made
 betwix God and man, aungell and man, and betwix man and
 man, whan þe holy multitude of aungelles songe with
 heavenly voyce, "Gloria in excelsis Deo" et cetera - ioye,
 worship and reuerence be to allmyghti God in heven; pees, 30
 vnite and rest in erth to men of gode will.

Worshipfull frenedis, by þe blesfull birth of Criste
 and his holy incarnacion I fynde iiij notable thinges
 necessary to man is saluacion. First in his blessid
 birth goode werkes [b]e schewd plentyuously, second w'rath' 35
 is declared with mercy, third from endles dethe be we made
 free, fourth from gostely currupcion clene purged we be.

First I sey in Cristes blessid birth goode werkes be
 shewed plenteuously. Philosophers say pat for þe grete
 influence of hete þe sun is callid "pater omnium 40
 [planetarum] methematice", fadir of all planettes. We se
 by experience, like as þe sun bi his presens with hete of
 his bright beames [schynynge is cause of generacion and
 produccion of frutys and erbys vpon erpe, and by absens
 of þe schynynge of sonne causis oft] þe longe[r] er th/a/n 45

23 sorowe] payn R. 24 chaunged] tornyd R; laboure]
 turned add. R. 25 prosperyte] 'and' add. R. 26 was(2)]
om. R. 29 Deo] 'Luca 2^o' add. H; et cetera] om. R.
 30 worship] honour add. R. 31 vnite and rest] trs. and
 'be' add. R. 32 þe ...Criste] his birpe R. 33 holy]
om. R; notable] om. R. 35 be] he H. 35-39 second ...
 plenteuously] om. R. 39 pat] om. R. 40-41 omnium
 planetarum methematice] omnium methematice H, planetarum R.
 41 methematice] þe add. R; all] þe R. 42 like] loke R.
 43-45 schynynge ...oft] om. H. 45 þe longer er than]
 'causith' þe 'treeis of þe erth' (longe erthyn canc.) H,
 to be longer or R.

herbis and floures sprynge and florissch, right so oure
 souereyn Savyour Criste Ihesu is called þe wisdom of þe
 fadir of heven be þe grete shynnyng influence vnto
 creaturis, inasmoche as all þinges be made by hym and
 with'oute' hym is right nought made - "per ipsum omnia 50
 sunt et sine ipso factum est nichil", Iohannis primo.

Wele may than þat louyng Lorde be called "pater
 omnium creaturarum", for of hym is oure begynnyng and bi
 hym we be fedde and norissched, For like as þe blesful
 presens of allmighti God by his influente grace maketh us 55
 all to do wele, causing vs to profite in gode werkis,
 right so his absens because of oure synnes maketh us bareyn
 and voide of vertue and may not growe by grace. /

14r For as we se bi experience in seke and febyll creatures
 - for whan the day is done and þe nyght commys vpon, it is 60
 more grevous and tedeous to [þe] sike, but ageyn þe day and
 rysyng and springing of þe son, the sike is more comfortid,
 slakid and allevyed of his payne. Right so in like wise,
 biforne Cristes birth all mankinde was bareyn of grace and
 sike for syn, but now in þe springing, þat is to sey, in 65
 the blessid birth of Goddes son, Criste Ihesu, mankinde
 is delyuered from all sekenes of dampnacion, which mercifull
 Lorde is verrey son of rightwises. "Ecclesiastici 42, "Sol

46 and floures] om. R; and] flowres add. R. 48 of] in
 R; shynnyng] and add. R; influence] 'of his grace' add. H.
 49 creaturis] 'he causith þem to do wel' add. H. 50
 made] vnde add. R. 52-53 Wele ...creaturarum] om. R.
 54 like] loke R; blesfull] blessydfull R. 56 causing]
 causyþ R; profite in] do R. 57 because] cause R.
 59 in] by R. 60 for] om. R; commys] om. R. 61 þe]
om. H; þe] om. R; and] þe add. R. 62 rysyng]
 spryngyng R; springing] vprysyng R. 63 allevyed]
 alwoydyd R. 64 biforne] (in canc.) 'before' R. 65
 springing] of þe day add. R; in] om. R. 67 from] of R.
 68 of] all add. R.

iusticie per omnia prospexit et gloria Domini plenum est
opus eius" - oure souereyn Saviour Criste Ihesu is verrey 70
son of rightwisnes, all thinges beholding, and his ioyfull
werkis be full of grace. Thus than I may conclude and
verefy pat in Cristes blessid birth gode werkis [b]e
shewid plenteuously.

I sayed secondly, in Cristes holy natiuite wrath is 75
declared with mercy. The nature and propertye of a childe
is pat he [can] not noye nor bere ran[cor] nor wrath within
hym, [also be it pat pou bete hym or chastys hym]. But
als son as ye shewe hym a fayre floure or elles a rede
appyll, he hath foryette all pat was done to hym beforne 80
and he woll cum rennyng with his halsyng armys to plese
the and kysse the. Right so gostely in like wise allmyghty
[God], fadir in hevyn, of his plenteuous mercy sent down to
mankinde God, pe second persone in Trynyte, to take oure
nature vpon hym, for in hym is no rankoure but all mercy 85
and godenes. And so be it pat pou haue offendid hym
porugh custom of syn, if pou wilt shewe hym pi fayre
florisshing floure of contricion and pe rede apple of
satisfacion with pe frute of confession, anon pat mercifull
Lorde with pe halsyng [armys] of his mercy and pytee he 90
woll receyue yow to his gode grace and mercy. Thus in
Cristes blessid birth wrath is declarid with mercy.

Thirldy I seyde pat from endeles dethe we be made
free. It is to witte pat vpon all craftis of medycyns is
none founde pat sodenly a sike man /14v shall recouere to 95

70 oure] lorde God and add. R. 71 all thinges beholding]
thyng is holdyn to hym R. be] ben R, he H. 75 secondly]
pe secund is R; wrath] over er. H, welth R. 77 can] om.
H; bere] be R; rancor] ran/H. 78 also ...hym(3)] om.
H. 79 ye shewe] pou schewyst R; a(2)] fayre add. R.
80 done] done rep. H. 82 the(1)] om. R. 83 God] om.
H. 84 mankinde] allmy3ty add. R. 86 so] how R;
pat] om. R. 87 wilt] wyll R; pi] pe R. 90 pe]
hys R; armys] om. H; of] and R. 91 yow] pe R; in]
by add. R. 92 blessid] om. R; wrath is] rath over er.
H, is welpe schewed and R. 93 Thirldy] 'pe' thirldy H,
the iij R; dethe] payne R. 94 craftis] creaturys R.
95 shall] schuld R; recouere] recure R.

helth withoute sum tyme of abiding or he be restored to his
 first helth. Then if per myght be founde such a kunnyng
 leche or crafty man pat cowde and wolde bi his science and
 helefull medicyns recure sike men sodenly withoute intervall
 of tyme and restore hym ageyn to his first myght and 100
 strenght, wele myght he be callid a maister [leche] and a
 kunnyng. And withoute faile such one is oure sovereyn
 Lorde Criste Ihesu bi his blessid birth pe best and pe
 moste kunnyng leche pat euere was. For mankinde was not
 allonli sike but dede withoute hope of life, insomoch pat 105
 he was brought to pe sepulture of hell, to whome no
 prophete myght do remedye nor disciplyne of pe lawe but
 allonely pat loving leche and souereyn Lorde Criste Ihesu
 bi his blessid birth. Seint Austyn, "De Verbis [Domini]",
 seyeth thus, "Non liberaretur", inquit, "genus humanum nisi 110
 uerbum Dei dignaretur esse humanus." "Mankinde", quod
 Seint Austyn, "shuld neuere /a/ be delyuered from pe thraldam,
 power and seruage of pe devill, had not oure Lorde Criste
 Ihesu wouched safe to take oure nature and becum man for
 oure redempcion." Thus from endeles dethe we be made free. 115

I saide also pat from gostely corrupcion clene purged
 be we. Exper[i]ence sheweth pat a gode vessell and wele
 fyned conseruyth and kepith good wyne and yevith thereto
 redolent relese and swete savour. For if a man wolde make
 a vessell wele relesed and tasted, hym behoueth to putte 120

96 or] pan add. R; restored] agayn add. R. 97 per myght]
 it kowde R. 98 crafty man] craft R. 99 helefull]
 helpefull R; recure] a add. R; men] man R; sodenly] om.
 R; withoute intervall] with trawale R. 101 leche] om.
 H. 101-02 and a kunnyng] 'leche' add. H, om. R. 102
 And] but R. 103 Lorde] saueoure R. 103-04 pe moste
 kunnyng] cunnyngyst R. 104 mankinde] 'whiche' add. H.
 105 allonli] onely R. 106 he] om. R. 107 do] to R;
 lawe] om. R. 109 Domini] om. H. 110 nisi] nisi rep.
 111 quod] seyp R. 112 a be] haue bene R, be H 113 Lorde]
 souerane saueoure R. 115 from] soden and add. R. 116
 saide] say R. 117 Experience] experence H. 118 thereto]
 goode add. R. 120 and] wele add. R.

perein sum swete-smelling spices þat shuld make such odor
and savoure. Right so gostely, /afore/ Cristes blessid
birth pere was no vessell in þe persone of mankinde þat
myght holde and kepe grace, for all mankinde was corrupte
and infect with syn for þe offence of oure forn fadir Adam, 125
and so his first grace was corrupt and broke. "Factus sum
[tamquam] vas perditum." "I am made", quod þe prophete
Dauid, "as a vessell þat is broke." Wherefore, inasmoch
as mankinde was not able to receyve grace, oure soules
myght not bringe forth such as was nedefull, merytory and 130
profitable.

But /15r whan oure Savioure Criste Ihesu, second
persone in Trynite, was send down from þe fadir in heven into
a a pure vessell and inviolate maydens wombe withoute synne,
þat blessid and vertuous vessell, oure Lady Seint Mari, was 135
full of grace, quia "opus excelsi" - for [s]he is Goddes
owne warke, Ecclesiastici 4/3/. Than anon þe rennyng
redolent river and vertuous watere of our saluacion
[plentyvosely efflowyd. þat befor was made to byttire /b/y
dampnacion now is] made swete be Cristes incarnation. So 140
I may conclude þat from original and gostely corrupcion
clene purged be we, that is to say, bi þe grete grace and
myghtfull mercy of Criste Ihesu thorough his blessid birth.

Thus his myghti mercy, his benignyte and grace is
plenteuously proferd to vs þat were dampned to endles 145

121 sum] om. R; swete] swe (canc.) add. R. 122 afore]
after H, (aftire canc.) 'before' R; blessid] om. R.
124 corrupte] corruptyd R. 126 his] owre R; corrupt]
corruptid R. 127 tamquam] om. H. 128 a] om. R.
130 nedefull] and add. R. 132 Savioure] souerane lorde
R; Ihesu] þe add. R. 133 in(2)] of R. 135 blessid
and] om. R; Mari] 'than' add. H. 136 she] sche R, he H.
137 warke] handewarke R; 43] 44 H, 44^o R. 138 river]
ryuers R. 139-40 plentyvosely ...now] om. H. 139
byttire by] byttirely R. 140 is] was over er. H; made]
clene and add. R; swete] suere R. 141 may] say and veryli
add. R. 143 myghtfull] my3tyfull R; blessid] blyssydfull
R. 144 myghti] my3tyfull R; benignyte] begynnyng R.
145 plenteuously] plentefully R.

dampnacion by þe rightwisnes of God if he had not shewed us
 this meane of mercy, taking oure nature at þis tyme.
 He'reto' accordeth Seint Paule in a pistle ad Titum,
 "App[ar]uit benignitas et humanitas Saluatoris nostri Dei:
 [non] ex operibus iusticie que fecimus [nos sed] secundum 150
 misericordiam suam saluos nos fecit." "Nowe", quod þe
 holy doctor Paule, "apper't'ly it aperyth the betewous
 benignyte and myghtfull manhode of oure mercifull Saviour
 Criste Ihesu - we be not saved [by þe werkes] of rightwisnes
 þat we haue doo, but 'be' þe plenteuous mercy of his gode 155
 grace he hath made us safe from þe dolowrows daungere and
 dredefull derkenes of dedely dampnacion", ad Titum /3/°.

Therefor vpon þe doctrine of Seint Paule lat vs lyve
 in this world sobirly, rightfully and holyly at this
 tyme and welcom this louyng Lorde with clenness of lyfe, 160
 that he vouche safe to receyve owre nature for oure
 redempcion and sure saluacion, that we may cum to the
 blysse that oure mercyfull Savioure bought us to by his
 incarnation and blessid birth. Amen.

149 Apparuit] appuit H. 150 non] om. H; nos sed] om.
 H. 151 þe] þis R. 152 doctor] seynt add. R; it] om.
 R; betewous] bewtefull R. 153 myghtfull] my3tyfull R.
 154 by þe werkes] om. H; of] Ihesu (canc.) add. R. 156
 dolowrows] deuyllys R. 157 dedly] om. R; 3] 2^o HR.
 160 tyme] 'specially' add. H; louyng] leuyng R. 161
 he] wold add. R. 162 the] þat R. 163 Savioure]
 lord R; bought] bro3t R.

5

25r In Die Circumcisionis Domini nostri Ihesu Christi

Worshipfull frendes, such a day is þe holy fest of þe circumcision of oure souereyn Saviour Criste Ihesu, callid Newe Yere Day.

It is to wytte þat for iiij causis in especiall we owe to have þis holy feste in reuerence and worship. First 5
cause is for it is þe /25v viij day of Cristes blessid birth and natiuite. The second cause is for Criste name was yeve þat day. The third cause is for Cristes blessid blode þat day he bled bi effusion. The iiij cause is for þe holy token of Cristes circumsicion. 10

I say þe first cause is, we must haue þe holy fest of New Yere in reuerence and worship for it is þe viij day of Cristes blessid birth and ingarnacion, and a grete reson whi. For if we be bounde bi Holy Chirches ordinaunce to haue in worship þe viij day of oper seyntes þat were but 15
membris of Criste, how moch more must we þan haue in reuerence þe viij day of Cristes birth which is Lorde and Souereyn ouere all seyntes, for is incarnacion was principall and begynnyng of oure saluacion.

The second, as I saide, for Cristes name was yofe þat 20
day by imposicion. It is to witte þat vpon Newe Yere Day was yofe to oure souereyn Savioure Criste Ihesu a name

HR

In ...Christi] in die circumcisiōnis domini R. 4 It]
and it R. 5 holy] om. R. 6 cause is] om. R; is] was
R. 7 natiuite] incarnaciō R; cause is] om. R;
Criste] Cristys holy R. 8 yeve] to hym add. R; day]
by imposicion add. R; cause is] om. R; blessid] byrth
(canc.) add. R. 11 is] why add. R; þe] pis R. 12
of] om. R; Yere] day add. R. 13 and incarnacion] om.
R; a] om. R. 14 For] om. R; Holy Chirches ordinaunce]
all þe ordenance of all Holy Chirch R. 15 oper] oure R.
16 Criste] s (canc.) add. R. 18 ouere] of R. 20 as]
om. R; Cristes] holy add. R; yofe] to hym add. R.

"quod os Domini nominauit", namyd bi God hymself. We
fynde pat Criste had iij names as pe gospels witnessith,
pat is to sey, "filius Dei", "Christus" and "Ihesus". 25

First he was callid and named pe son of God. And
his name was conveniently yofe vnto hym, as witnessith
Hillarius in "Libro de Trinitate", where he seith pus;
we knowe wele pat oure souereyn Savioure is Goddes son bi
pe testimony and witnes of pe fadir of heven, affermyng and 30
saying, "Hic est filius meus dilectus" - pis is my welbeloued
son. We knowe wele also bi preching of pe holy apostelis,
by pe bileve of holy men, bi his blessid birth, bi his
precius passion, bi his resurreccion and his marvelous
ascencion. Wherefore it foloweth pat he [is] rightfull 35
callid Goddes son.

The second name was, he was callid Christus, pat is
to say, "vnctus", as moch to say as "anoynted", quia "ipse
fuit vnctus oleo leticie" - for, as pe prophete sayth, he
was anoynted with pe soft oyle of gladnes. Bi pis 40
anoyntor is vndirstond pat he was prophete, prest and king,
for [thes iij were anoyntyd by pe custome of pe Law and
none oper bot prophetys, prestys and kyngys. For] Criste
was prophete in doctrine and lernyng, he was preste in
reconsilyng, and kinge in rewarding and yeving. Of pis 45
name Criste we be callid Cristen men. Vnde Augustinus,
"Cristianus iusticie, bonitatis, paciencie, integritatis,
pudencie, castitatis, innocencie, humilitatis, et nomen
pietatis est." Hec ille.

25 pat ...sey] om. R; and] om. R. 26 First] om. R;
callid and] om. R; named] wele Illarius in libro de
trinitate where add. R. 27 witnessith] indec. canc. and
wele add. R. 28 Hillarius] Illarius R; where] wherefore
R. 29 knowe] knewe R; pat] Cryste add. R. 30 pe(1)]
om. R. 32 bi] pe add. R. 33 bileve] lyve R; birth]
'and' add. H. 34 passion] and add. R; and] by R.
35 is] om. H; rightfull] y 'ys' add. H. 37 was(1)]
om. R; Christus] 'Criste' add. R. 41 anoyntor]
anoyntment R; is] we R. 42-43 thes ...For] om. H.
44 lernyng] techyng R. 45 rewarding and] rewardys R.
46 Augustinus] dicit add. R. 47 Cristianus] est nomen
add. R; bonitatis] bonitas H. 48 pudencie] pudicicie
R. 49 est Hec ille] om. R.

The thrid name of oure souereyn Savioure was callid 50
 Ihesus, pat is to say, savioure, and pis name if of grete
 vertu. Petrus de Reuenna vpon pis text, "Vocabis nomen
 eius Ihesum", he seith pus, "Hoc est nomen quod dedit cecis
 visum, surdis auditum, claudis cursum, mutis sermonem,
 vitam mortuis, quia potestate[m] diaboli de obcessis 55
 corporibus virtus huius nominis effugauit" - this holi and
 excellent /26r name Ihesus gafe clere sight to pe blynde,
 redy hering to pe defe, right goyng to pe crokid and lame,
 redy speche to pe domba, restorid life to pe dede men, and
 chacid and voyded oute pe develles powere from men pat were 60
 vexid with feendes and wicked spirites. This name also
 Ihesus is of grete excellent reuerence and worship, quia
 secundum sacros canones pere shuld no creature here pis
 name of Ihesus rehersið but he shuld encline, bow down and
 do reuerence vnto hit. For all aungelles and seintes in 65
 heven, all develles and feendes in hell, all erthly
 creaturis knele to pis name Ihesu, for it is a name pat
 excellith all names to mannes endeles saluacion, ad
 Philipenses 2^o.

The thrid cause pat pis holy feste of circumcision 70
 shuld be solempnyssed is for pe blessid blode of Criste
 shed by effusion. For pat day in fulfilling of pe lawe of
 Abraham he shed first his precious and sacred blode. But
 it is to witte pat v tymes oure souereyn Savioure Criste
 Ihesu bled for mankinde. 75

50 Savioure] Cryste Ihesu add. R. 51 and] in add. R;
 of] om. R. 53 he] om. R. 55 quia] totam R; potestatem]
 potestate H. 57 clere] om. R. 58 redy] om. R; crokid
 and] om. R. 59 and] om. R. 60 oute] om. R; develles]
barred ll H; from] Chrystyn add. R. 61 feendes ...
 spirites] trs. R; also] of add. R. 62 Ihesus] Ihesu R;
 of grete excellent] grete in excellens R; quia] om. R.
 63 sacros] sanctos R; shuld] schall R. 64 of Ihesus]
om. R. 68 excellith] is most excellent of R; to mannes]
 for of all mankynd it is R. 69 2^o] 21 R. 70 pat] is
 R. 71 solempnyssed] wurschipp R; is] om. R; Criste] pat
 he add. R. 72 For] om. R; in] for R. 73 and sacred]
om. R. 75 bled] sched hys blode R.

The first tyme was on New Yere Day whan he was circumcised in fulfilling of þe Olde Lawe, which was þe begynnyng of oure redempcion.

The second tyme was before his precius passion in agonye whan he made his prayere to þe fadir in heven, þere 80
þe manhode of hym swett water and blode rennyng from his blessid body vnto þe grounde for drede of his dethe. For right as a childe for drede and fere of betyng is [hevy] when he seeth þe rodde, right so þe tendir flessch of Criste was adrad of his passion þat was commyng and swet 85
watere and blode for drede of dethe for þe desire of oure redempcion.

[þe iij tyme Crist bled whan he was schowrgyd of þe cursyd Iwes þat were jnvyose and full cruell. Patiently he suffred for þe redempcion and merite of oure saluacion.] 90

The fourth tyme was when he hange on þe cros in þe Mount of Caluarye where euery vayne and senewe of his blessid body was all to-brest, so streitly þat it was streyned. And þat was þe raunson of oure redempcion.

The fift tyme when Criste bled and þe last was when 95
his precius syde was peresyð with a sharp spere vnto his hert. Þat was þe sacrament of oure redempcion and full fynaunce, when þere ran plenteuously from his hert bothe blode and water, which figurid vs to be clensid and purged bi þe watere of bapteme þat had effecte of þe blode and 100
water þat ran from Cristes side.

76 Yere] 3erys R. 77 Olde] om. R. 80 agonye] afere
R; in] of R; þere] om. R. 81 rennyng] down add. R.
82 drede of] om. R. 84 hevy] om. H; þe] a R. 85
Criste] Crystys manhode R; adrad] aferd and dred R.
88-90 þe ...saluacion] 'tercium in flagellacione et hoc
fuit nostre redempcionis meritum quia liuore eius sanati
sumus' H. 91 on] vpon R. 93 to-brest] to-broken R;
stroitly] strayt R; þat it] he R. 95 when ...was] was
when Criste bled and þe last H. 97 þat] and þat R.
98 fynaunce] þan of oure rawnson add. R; from his hert]
om. R. 99 figurid vs] is figurd R. 101 þat] þan R.

The fourth cause why þe fest of Newe Yere and
circumcision must be solempnyzed, worshipped and reuerensed
is for þe holy token of Cristes circumcision, when oure
souereyn Savioure Criste Ihesu pat day toke vpon hym / 105
26v in his tendir age of viij dayes to save vs by þat
holy signe and bleding tokyn from þe powere of þe feende
agayns þe orygynall syn of oure forn fadir Adam.

For þese iiij causes in especiall þis holy fest of
New Yere must be had in reuerence and worship. Now then 110
graunte vs þat mercifull Lorde to reuerens and worship þe
to oure soules saluacion and þi holy circumcision, which
day first þou sheddist þi sacred blode for þe begynnyng of
oure redempcion, pat we may be worthi to haue of þy dyot
verrey fruicion. Amen. 115

102-03 and circumcision] day R. 103 solempnyzed] and
add. R; worshipped] wirschyp R. 104 circumcision]
incarnacion R. 105 pat day] om. R. 106 by] om. R.
107 and ...from] of bledyng toke away R. 108 þe] om. R;
fadir] fadres R. 109 For] and for R; holy] om. R.
111 graunte] þou add. R; pat] om. R. 112 and] to add.
R. 113 sheddist] schedyd R; sacred] om. R; for] frome
R. 114 dyot] plentuose mercy and R.

Worshipfull freendis, we fynde writ in þe gospell of
 Seint Mathewe þat is red þis day in Holy Chirch, Mathei 20,
 that oure souereyn Savioure Ihesu seid vnto his disciples
 this parabil: the kingdom of heven is semblid and likened
 vnto a good husband þat erely went oute to hire and purvey 5
 werkemen to werke and laboure in his vyne-yerd. [And whan
 he fonde suche as pleasid hym, he made a conuencion and
 commenaund with hym 'for' a peny of þe day and sent hym into
 hys vyne-3erd.] /34v Then he went oute ageyn þe iij^{de} oure
 aftir, fynding moo werkemen stonding ydell and voyde, 10
 saying to þem, "Goo ye into my vyne-yerde and þat right is
 I shall yeve you." So he went eft sones oute ageyn abowte
 vj and ix of þe day and did in the same wise. At þe last,
 aboute þe xj oure of þe day, he founde many stonding, to
 whom he seyð, "Cur hiq statis ociosi tota die?" - whi stande 15
 ye here all^{þe} day voyde 'and' ydell and do right nought?
 Thei answerd, "For no man hath hired us." Than seid þe
 good husband, "Ite vos in vineam meam"- goo ye into my
 vyne-yerd.

HRGi

Item ...Septuagesima] item secunda de dominica septuagesima
 sermo R, de dominica in septuagesima G. 1 we] I RG.
 2 þat] the 'wyche' G; red] on add. G; þis day] om. R;
 Mathei 20] om. R. 3 that] is þat add. R; oure] yowre
 G; souereyn Savioure] Criste add. R, lorde Criste G.
 4 semblid] symyled R, semelyd G; likened] lykyng G.
 5 oute] om. R; purvey] for add. G. 6 and laboure] om.
 R. 6-9 And ...vyne-3erd] om. H. 7 and] a add. G.
 8 commenaund] connaunde G; hym] them G; for] indec. canc.
 'for' R; of] on G; hym] them G. 9 went] ow^{de}hen G.
 9-10 þe ...aftir] aftire iij owris R, at þe iij^{de} howre
 aftur G. 10 fynding] to fynde G; moo] in þe strete R;
 werkemen] and anon he fownde sum add. G. 11 saying] and
 þan he seyde G; to þem] om. R; þat] 'pat' G. 12 shall]
 will R; eft sones] oft sythys on þe day R, within a wyle
 G; oute ageyn] om. R. 13 of] on R; in] om. G; At] and
 at RG. 14 þe] om. RG; xj] xij R; stonding] voyd add.
 RG. 16 þe] om. RG. 17 Thei answerd] þan answeyrd þei
 R. 18 Ite] et add. RG; ye] om. G. 19 vyne-yerd] 'and
 as ye ar worpi to haue Y shal reward and gyfe vnto you' add. H.

Whan þe day was done, þe husbande seyde to his 20
seruantes, "Call in þe werkemen and pay þeim theire dayes
wages to one and to oþer, so as well to theim a jd on þe
day þat come last as wele as theym þat come first."

Then þei þat come first desire'd to haue more to 25
þeire hire, and so thei grucched and were displesid with
þe gode husbond, saying, "Hij nouissimi vna hora fecerunt"
et cetera - these þat cam last in one oure haue do, and
þou rewarde theim as mych as vs þat haue labourid and
travelid all þe day in the hete.

To one of þem þe gode husbande seid, "Amice, non 30
facio tibi iniuriam", et cetera. "O þou my frende, I do
þe no wronge. Wottes þou not wele þat I made a couenant
with þe for a peny on þe day? Take þat is þyne of right
and goo þi way. I wyl gefe as moch to þeim þat come last
as to þe þat came first. Supposest þou but þat I woll do 35
as it pleasith me? Or elles þou art froward and wicked,
for I am good. So shall þe last be equall to þe first and
þe first to þe last. Many be called but fewe be chosen -
"multi sunt vocati, pauci vero electi"." This is þe
litterall sence of þe gospels of þis day. 40

20 þe day] þis R; þe] þis R; husbande] man add. R.
21 dayes] om. R. 22 to(2)] om. R; so] om. G; to theim]
them G, toke pay R; on] of R. 23 day] to per wages add.
G; wele as theym] thei RG. 24 Then] om. R. 25 and
were displesid] om. R; were] om. G. 26 husbond] man G;
Hij nouissimi] vnde R. 27 et cetera] 'et pares illos
nobis fecisti qui portauimus pondus diei et estus' add.
H, and R. 27 in] by G. 28 þou] 3e R, om. G; rewarde]
rewardest G; þat] cam in þe mornynge and add. G. 29
day ...hete] hete of þe day R. 30 þem] he answerde and
þus add. G; þe] þat G. 31 et cetera] om. RG. 32
Wottes] wotyst RG; couenant] commendaund R, cunnaunte G.
33 on] of R. 34 þeim] hym RG; þat] as G; come] commyþ
R, can G. 35 to þe] he R; came] commyþ R, commyst G;
þat] om. R; do] gyfe R. 36 Or elles] þat add. H, and go
forþ for R, om. G; art] bot add. R. 37 shall] schallt
G; equall] egall R, callyd G. 38 chosen] or electe add.
G. 39 multi ...electi] om. RG. 40 of(2)] on G.

This gode husband and householder it is 'oure'
 souereyn Lorde allmyghti God pat enteryth into pe vyne-
 yerd of mannes soule by inward inspiracion of grace. But
 it is to wit pat a vyne-yerd is called vj manere wise in
 scripture and vndirstande more pan bi mannes soule. 45

There is oon called pe vyne of synnes and of wicked
 men pat haue no grace nor power to amend pem, but pat vyne
 is not Goddes vyne but rather pe develles vyne. And for
 to plant in pis vyne-yerd pe devyll gothe oute and
 bryn /35r geth in werkemen after his device and plesure 50
 and hirith pem with a sory ledyn peny, pat is euerelasting
 dampnacion. He bringip in prowde men, envious, irous,
 covetous, slouthfull men, glotonous men, vicious men,
 avouterers, fornicatours, leccherous lyers, disclaunderers,
 bakbyters, extorcioners, oppressioners of pore men, thevis, 55
 misodomites and all cursed, wicked and fals felishippes and
 all such myschevis men of whom it is writ, Deutronomij
 /xxxij^o, "Vua eorum vluja fellis et botrus amarissimus" -
 the grape and pe clustre pat commyth of pis cursid vyne it
 is bittir as gall, for it bryngith men to endeles 60
 dampnacion. The lorde and maister of pis cursed vyne it is
 pe devell, fadir and grounde of all vices, goyng aboute and
 seking whom he may devoure.

42 Lorde] saueoure R; God] om. G; pat] indec. canc. add.
 H, oftyn tymes add. R, ofte tyme add. G. 44 vyne-yerd]
 wyne G. 45 and] I add. G. 46 oon] (no canc.) 'on' R,
 wyne pat is add. G. 46-47 called ...vyne] vyne of them
 bot R. 46 synnes] synners and of wykkednese G. 47
 haue ...to] wyll not G; pat] 'pat' G. 48 develles]
 devyll G. 49 pis] his G; devyll] deules R; and] om. G.
 51 with] for RG. 52 bringip] bryg G; envious] men add.
 R; irous] ireful men G. 53 slouthfull] schowthfull G;
 men] om. R; glotonous men] glotones RG; men] and add. R,
 and G. 54 avouterers] wouters R, avauterys G. 54-55
 leccherous ...extorcioners] om. R. 55 oppressioners]
 oppressours RG; of] pe add. G; men] pepyll G. 56
 misodomites] sodomytys R, sedo mytys G; all(1) ...and(3)]
om. G; all(1)] om. R; felishippes] felowschyp R; and]
 of add. R. 57 myschevis men] or women add. R, wykkyd
 doers G; of whom] om. R. 58 xxxij^o] xj^o HG, 'vj^o' R; vua]vra
 H; botrus] botrix R, botri G; amarissimus] amarissima RG.
 59 pis] hys G. 60 bittir] better G; to] om. G. 61
 and] pe add. G. 61-62 pis ...vices] om. R. 61 it] om.
 G. 62 grounde] grownder G.

There is anopir vyne pat is pe vyne of Holy Chirche
 and of tru Cristen men which is called Goddes vyne, whereof 65
 Daid pe prophete said to oure Lorde God pus, "Vineam de
 Egipto transtulisti." "A, gode Lorde," quod Daid, "pou
 haste remevid and take pe 'vyne' from Egipt", pat is to sey,
 from pe develles power, and made it pe vyne of Holy Chirch.
 God, oure souereyn Lorde, planted pis vyne of Holy Chirch 70
 with his holy handes and plenteuously hath watrid hit with
 [hys] sacred blode in his precious and peynefull passion.
 And pe laberou[r]s [and] werkmen in pis vyne-yerd be gode
 men and gode women pat se God by peire verrey feyth and gode
 werkes, lyving after Goddes wyll and keping his preceptes. 75

There is pe pird vyne-tree which is mannes soule in
 clennes of life, redemyd and bought with Cristes precious
 blode. Pat is also Goddes vyne, whereof pe gospell spekith
 pis day. And as a vyne muste be vndirsett and knytte to
 rayles and roddes, pat it fall not to pe grounde to be 80
 stroyed and trode vndir fote, right so must pis vine,
 mannes soule, be knytt vnto [Criste with pe] byndynges of
 Goddes 'x' commaundementes and be vndirsett with iij
 principalles, pat is to sey, feith, hope and charite, and
 pan closed aboute with pe perfite pale of pe xij articles 85

64 pe] om. G. 65 whereof] duyde (canc.) add. G. 66
 pe prophete] om. R; said] seyth R. 67 transtulisti] p^e
 (1 canc.) add. G. 68 vyne] vyne-3erde R, wyne G; pat
 ...sey] videlicet R. 69 develles] barred ll G; and]
om. G; [it] om. R; Chirch] and pou hast made hit
 pyn wyne add. G. 71 his] pe G. 72 hys] pe G, om. H.
 73 laberours and] laborerys and RG, laberous H; in pis
 vyne-yerd] pat drynkyth of pis wyne G; vyne-yerd] vyne
 R. 74 and gode women] om. R; pat] the wyche G; verrey]
 gret G. 75 werkes] merkys G; lyving] om. R. 76
 pird] V (canc.) add. R; vyne-tree] vyne RG; in] and R.
 77 life] and add. G; redemyd] redemep R; precious]
 blessyd G, om. R. 78 also] callyd G; Goddes] gode
 G; vyne] vyne-3arde R, wyne G; spekith] of add. R.
 79 And] om. G; as a] pat R. 80 and] with G; roddes]
 rathyre R; it] 'h'it H; fall] fallyp R. 81 stroyed]
 distroyed RG; pis] pe RG; vine] of add. RG. 82 Criste
 with pe] om. H; pe] om. G; byndynges] bondys R. 83
 Goddes] pe RG; commaundementes] of allmyghty Gode add. G;
 be] principally G. 84 principalles] principall vertues
 R, preppis G. 85 pe] om. R; pale] palyse G.

of the feith, nayled with vij principall vertues contrary
to þe vij dedely synnes, and vndirpynned with þe dedis of
mercy /35v to kepe þe vine of mannes soule close from þe
venemous byting of ravenous besces, þat is to sey, from þe
sottell suggestions of þe worde, þe flessch and þe devell, 90
þat euer be besy to destroy þe precyous vyne of mannes
soule redemyd bi Goddes blessid blode.

The 4 vyne is þat vertuous virgine, oure Lady Seint
Mary, which is Goddes owne vyne, of þe which vine þe wyse
man wryteth in þe person of oure Lady, "Ego quasi vitis 95
fructificaui suauitatem odoris [et flores mei fructus
honoris et honestatis]; ego mater pulcre dileccionis" et
cetera. "In me omnis spes vite et virtutis; in me omnis
gracia vie et verita[ti]s" et cetera. "I, floure of women
and modir of mercy, as a vyne haue floured and floreshid þe 100
swetnes of all 'sauour' and beningly browght forth þe faire
frute of honoure and honeste. I, þe modir of lefull love
[and] drede and of grete excellent heavenly hope, in me [is]",
quod þat lady, "all grace and vertue, in me is all singuler
trust of life and all truthe", /Ecclesiastici/ 24. Wele 105
may þen þat mercifull modir of God be called a vertuous
vyne, þat brought forth Criste Ihesu, þe grape of excellent

86 feith] vndir (canc.) add. R; with] þe add. G. 87
and] om. R; vndirpynned] vndiresett R; þe] vij add. RG.
89 of] þe add. R. 90 sottell] om. R; suggestions]
suggestion R; worde] world RG. 91 þat] þe wyche G.
92 soule] þe wyche was add. G; Goddes] oure lordys R,
our blessyd lordys G; blessid] om. G. 93 þat] þe R,
owre blessyd G. 94 vyne] om. G; of] om. R. 95 in]
of R. 96-97 et ...honestatis] om. HG. 97-98 et cetera] om. R.
99 veritatis] veritas H; of] al add. R, wo add. G. 100 of] modur
of rep. G; as a] and R; vyne] I add. G. 101 all] oure
saviour (canc.) add. H; sauour] sawours G. 101-02 and
...honeste] om. R. 102 þe] om. RG. 103 and] canc.
H; and] om. G; excellent] and add. R, excellence of G;
is] om. H. 104 þat] goode add. R, our G. 105 of]
euerlastyng add. G; and all truthe] om. G; all] om. R;
Ecclesiastici] Canticum H, ca. ...
R, Cap G; 24] x R. 106 a] om. R. 107 vyne] om. R;
þe ...excellent] þat excellent grape of G.

swetnes and mercy, to synfull mannes socoure.

The v vyne is oure Souereyn Criste Ihesu. Ioh[anni]s
 15, "Ego sum vitis, vos palmites." "I am þe verry vine", 110
 quod Criste, "and ye be þe braunches." The swete wyne of
 þis precious vine, Criste Ihesu, is Cristes blode shed in
 his precious passion for mannes redempcion. The pure
 vessell þat kept and conserued þe dowcet, myghti and high
 vyne of Cristes sacred blode it is [hys] blessid body þat 115
 was atamed and besily abroched vpon Gode Friday whan Longeus,
 þe blynde knyght, openyd his right syde vnto his hert with
 a sharp spere. And pere þat gode Lorde yafe plenteuously
 drinke of grace and remissyon to all þat thristed after
 mercy, and so he yevith to euery man and woman aftir þeire 120
 deseruyng what 'tyme' þat euere þei aske foryevenes. This
 precious vine, Criste Ihesu, yeveth redily mercy and
 grauntith pardon and grace bothe to yonge and olde, riche,
 pore, as well þei þat cum first as þei þat cum last, and
 þei þat cum last as þei þat cum first - "et sic erunt 125
 nouissimi primi et primi nouissimi".

The vj vyne and þe last is likened to a jd þat þe
 tru laborere shall haue for his reward, for by þis peny is

108 swetnes] and vertu add. R. 109 is] is rep. H, 'ys'
 (of canc.) R; Souereyn] saueoure add. R, sauour G;
 Iohannis] Iohes H, Io. G. 110 15] 3^o R, 4 G; vitis]
 et add. R; vos] et (canc.) add. R, vos rep. G. 111 The]
 þis R. 112 þis] all G; Cristes] hys preciose R, hys
 blessyd G; blode] þat he add. R. 114 þe] þis G; dowcet]
 d'o'wcet and R, swete and G; and] om. G; high] delyte R.
 115 Cristes] Criste G; it] hys G; hys] om. H. 116
 abroched] perechyd G; vpon] þe add. G. 117 openyd]
 opon G; his] þe R; syde] of hym add. R; his] þe R.
 118 pere] perwith R; plenteuously] plentuus G. 119
 thristed after] trustyd of R. 121 what] whareof R;
 tyme] howour G, om. R; þat] þat rep. G. 122 Ihesu]
om. R; redily] redy RG. 123 and(2)] om. G; riche] and
add. RG. 124 as(1)] also R. 124-25 þei(1) ...þei(1)]
 to þem R; and ...last] om. G. 125 þei(2)] to þeme R.
 128 for] to RG; reward] for his labowur add. G; for] om.
 G.

vnderstond þe blisse of God in heven. For as a peny is
 rounde withoute /36r ende, so is þe blisse of God in 130
 hevyn endeles þat euere shall endure. This precious
 vine, þe blisse of heven, bringeth forth clere wyne of
 euerlasting saluacion. "Calix Domini quam preclarus est."
 The holy prophete Dauid seith þat þe blisse of hevyn,
 bought to mankynde by Cristes dere dethe, is full 135
 clere to saved soules. This clere wyne of enduryng ioye
 and gladnes is withoute dregges of doole, sorowe or
 tribulacion. Therefore þat mercyfull Lorde Criste Ihesu
 he shall yeve þe swete wyne of euerlasting saluacion to
 his feithfull frendis þat wilfully wyll forsake syn and 140
 performe perfite penaunce in his life. And pere he
 shall yeve and reward þe day-peny of endeles ioye to
 all þat laboure in clennes of life, which graunte us
 þat mercifull Lorde þat is verrey vyne of oure sewre
 saluacion so to lyve in þis worlde þat we may resceyve 145
 þe peny of endeles ioye and dwell with hym in blysse
 withoute ende. Amen.

129 God in] om. G. 130 withoute] and hap none RG; God]
om. G; in] om. RG. 131 hevyn] om. R. 133 quam] om.
 R. 134 holy] om. R. 135 dere] om. RG. 136 saved
 soules] saue soules R, sowlys þat be savyd G. 137-38
 is ...Lorde] om. R. 137 doole] dolowur G. 138
 Therefore] ther G; þat] þat rep. G. 141 life] G
ends. 142 þe day-peny] them dayly j dr. R. 144
 þat (2)] whyche R; oure sewre] om. R. 146 endeles]
 blys and add. R.

Worshipfull freendis, we fynde in þe gospels of þis
 day, Luce 8, þat oure Lorde Ihesu Criste seid vnto þe
 peple þat was nygh of diuerse cites this similitude:
 beholde, he that soweth he gothe oute to sowe his sede.
 And whan it is sawe, sum of the sede fallith nygh by þe 5
 highway and comonly it is trode with men or bestes, or
 birdis gladly ete it and distroye it. Sum of sedis þat
 is sowe perhappes fallith vpon þe stones and whan it shuld
 cum to springing, it dryeth away. Cause whi? For it hath no
 moyster to quyeke þe rote. Sum sede is sowe and it fallith 10
 amonge thornes þat destroyeth þe sede and woll not suffre
 it to cum to þe full sprynging nor growyng. Sum sede is
 sowe on good lande, sesenable and well-tylled, and þei yeve
 an hundreth-folde þe sede.

The disciples of Criste vnderstode not þis parabyll 15
 and so Criste expownd it to them in þis wise: the sede
 þat is sowe it is gostly to vnderstond þe worde of God.
 So þat parte of þe sede þat is sowe nye by þe highway, is
 trode with men or bestes, or elles birdes bere it way, it
 signifieth such men þat [h]ere þe worde of God when it is 20
 taught and preched. But whan þei have herd it, the devilles

HR

Dominica ...8] 'item dominica lx^e' R. 2 Luce 8] om. R;
 oure] soueran add. R. 3 nygh] hym add. R. 4 beholde
 ...he(2)] beholdyp 3e þat sum man R. 5 nygh] om. R.
 6 it] þat R; men] man R; bestes] best R. 7 and] or R;
 of] þe add. R; sedis] sede R. 8-9 suld cum] commyþ R.
 9 to] þe add. R; for] om. R. 10 quyeke] qwykkyn R; it]
om. R. 11 amonge] þe add. R. 12 full] alt. from
 ?first H; nor] and R; Sum] and sum R. 13 on] of R;
 sesenable] resonably R; þei yeve] þat gyffyp R. 15
 vnderstode] vnderstond R. 16 and] om. R; it] om. R;
 in] on R. 17 is] to add. R; it] om. R. 18 highway]
 waysyde R. 19 men] mannys fote R; elles] om. R; way]
 away R; it] om. R. 20 here] bere H. 21 preched] 'to'
 þem add. R; devilles] barred 11 H, deule R.

by sotell suggestion take away þe verrey bileve of þe worde
 of God from theire hertis, that such thynges as þei haue
 herd prechid þei shulde /39r not beleve nor wirk there-
 aftir to þe saluacion of peire soules. As bi þe birdis is 25
 vndirstond þe develles þat noyeth mannes soules, for like
 as þe birdis flye besely aboute þe gode sede whan it is cast
 on þe erth, so þe develles wach and /w/ake þe hertes of tru
 [Chrystyn men to take away þe beleue of þe holy wordys of God
 and trew] doctrine þat is preched. 30

That parte of sede þat fallith vpon þe stones it
 signifieth such men and women þat be diligent and attendant
 and full glad to here þe worde of God and abhorre þe vices
 and synnes þat þei haue had in custome, weping and sorowyng
 for peire synnes, and be in purpose then to forsake them 35
 and drawe þem to clenness of life. But anon as þei beholde
 anything þat is desyrus or concupiscible to þe eye, thei
 forgete Goddes prechyng and retorne to peire synnes vsed
 beforn tyme and custome[d]. And þis sede may well be sowe
 vpon þe herd stones, for it hath no rotis of abiding nor 40
 moyster of grace and gode perseueraunce. For whan it shuld
 cum to þe sprynging of gode werkes, it dryeth away be vse
 and custome of syn.

That sede þat is sowe amonge þe breres and [bremles
 and thyke] thornes or wasted with wicked wedis it signifieth 45
 such men and women þat paciently here þe worde of God.
 But neuertheles þei woll not cesse of theire synne bu[t]

22 sotell] om. R; take] takeþ R; verrey] om. R. 23 that]
 and R. 25 As] for R. 26 develles] barred ll H, dewyle
 R; noyeth] watyp R; mannes] man R; soules] soule R.
 27 þe] goode add. R; flye] fle R; cast] owte R. 28
 on] of R; develles] barred ll H, dewyll R; wach and wake]
 wach and make H, ne3ys R. 29-30 Chrystyn ...trew] om.
 H. 31 That] þe R; of] 'þe' add. H; þat] 'þat' R. 33
 þe(2)] om. R; vices] vyce R. 34 synnes] synne R. 34-
 35 þat ...synnes] om. R. 35 then] om. R. 36 But] now
add. R. 37 þe] þer R. 39 customed] custome H. 40
 vpon] on R; stones] stone R. 41 and] nor of R. 42
 þe] om. R; sprynging] spryng R; dryeth] beryþ R. 44
 þe] om. R. 44-45 bremles and thyke] om. H. 47 but]
 bue H, bot R.

yeve þem vnto vnlefull lustes of lothely lechory and
 concupiscens of þe flessch. So when þei shuld bringe forth
 þe frute of gode lyving, thei be strangled and ouergone 50
 with breres and thornes of vices of syn and vncleennes.

The sede þat is sowe in gode londe þat bringith
 forth plenteuously, signifying such men and women þat with
 good hert and affeccion devoutly here þe worde of God and
 performe it, þat bringeth forth frute in per[fy]te paciens 55
 to God his plesaunce.

For þei þat here þe worde of God and do pereafter
 be blessid of God, as þe holy euangelist witnessith, Luce
 /11/. Whan oure souereyn Lorde God preched to þe peple
 vpon a tyme, an holy woman rose vp and with a lo[w]de 60
 voice seid vnto hym, "Beatus venter qui te portauit et
 vbera que succisti." /39v Doctours seyn hir name was
 Marcella, seruant vnto Martha. "Blessid be þat holy
 wombe þat bare the and þe bewtevous brestes þat yafe þe
 sowke." Oure Lorde Criste Ihesu seyð ageyn to hir, 65
 "Quinimmo beati qui audiunt verbum Dei et custodiunt illud."
 "Quinimmo", id est, "certe potius" - more rather be þei
 blessid þat here þe worde of God and do pereafter.

Wherefore it is necessary to euery man and woman to
 considre wele and reuerently reseyve þe substanciall seede 70
 of God his wordis, that he may brynge forth þe faire frute
 of vertuous werkis. And vnderstonde what scripture seith

of lothely] and R. 50 ouergone] ouercommen R. 51
 breres] brerers H; vices of syn] viciouse synnys R.
 53 signifying] signifien R; þat] 'pat' R; with] a
 add. R. 54 good] wyll add. R; and(1)] thow3t of add.
 R. 55 þat] he R; forth frute in] om. R; perfyte]
 perte H. 56 plesaunce] pleasure R. 59 11] 6 HR;
 Lorde] bre (canc.) add. R; God] om. R. 60 woman]
 'wo'man R; lowde] loyde H. 61 portauit] Christe
 add. R. 64 brestes] brest R. 65 to hir] om. R.
 66 Quinimmo ...illud] om. R. 67 certe] recte R; potius]
 beati qui audiunt verbum Dei et custodiunt illud add.
 R. 68 God] and kepyþ it add. R. 69 Wherefore] where
 R; is] andec. canc. add. R. 70 reseyve] om. R.
 71 wordis] worde R.

of synners þat will not brynge forth þe gode corne of
 gracious werkis, "Terra[m] infructuosa[m] et spinosa[m],
 scilicet, homines reprobos et peccatores, [iustus] iudex 75
 in die iudicij maledicet et in ignem eternum mittet,
 quibus dicet, "Ite, maledicti, in ignem eternum"." That
 vnthrifty so/i/le and vngracious grownd, þat is to sey,
 wrecches and synners þat bryngeth forth no gode corne of
 vertuus nor fayre frute of good werkes but thornes, 80
 brymbles and bareyn brerers of vicius lyving and cursednes,
 þat londe, þat is to sey, tho persons, atte day of dome
 God þat is rightfull iuge shall curse and send þem to
 euerlastinge fire of hell, saying to them, "Goo, ye cursid,
 into perpetuall fire ordeyned to þe devell and his 85
 aungelles." For in þe dredefull day of dome euery man
 and woman shall answere and yelde his verdite of all þat
 he hape done in his life befor to þe high iuge, allmyghti
 God. Vnde in Psalmo, "Testimonia tua credibilia facta
 sunt nimis" - ayens whom no synner may make excuse nor 90
 resistence.

For as we se by experience þat when a wastur, an
 vnthrif or an vntrew man þat will borowe of a tavernere
 or of anoper man of craft, he woll make a taile of such as
 he hath had and receyved, which taile is departid betwixt 95
 þem, or elles þe man of craft woll write þe dette in his
 boke. This vnt/h/rifty wastoure or vntru man thinketh

74 Terram] terra H; infructuosam] infructuosa H; spinosam]
 spinosa H. 75 iustus] om. H. 76 maledicet] te add.
 R. 78 vnthrifty] vngraciose R; soile] soule HR; vngracious]
 vntrusty R. 79 gode] om. R. 80 vertuus] vertu R.
 81 brymbles] brymbers R; brerers] brerys R; lyving]
 synnes add. R. 82 tho] þat is þe R. 83 is] þe add.
 R; to] into R. 84 fire] payn R; them] þus add. R.
 85 and] all add. R. 86 in] on R. 87 verdite] verrey
 dep R. 88 to] om. R. 92 an] or R. 93 a] þe R.
 95 departid] partyd R. 97 vnthrifty] vntrifty H, vntrusty
 man þe R; or] þat R; thinketh] to add. R.

diceyve the tauerner or man of craft, for by his gode wyll
 whan it commyth to a grete somme, he woll not paye it but
 make a iape perof. But þe tauerner or man of craft þinketh 100
 anoper, þat he shall haue no more vnto he haue payde euery
 peny /40r that is dewe dette. So when þe owner seeth his
 tyme, he takis an accion ayens þe vntru man and throweth
 hym in preson, shewyng his tayle or wryting. So gostly
 a synner thenketh þat it [were] wele with hym and God myght 105
 not se his synne nor what wickednes 'þat' he did, but in
 acowntes of his reson he cannot deny it nor goo þerefro.
 For euery man whan he synneth he offendith God and maketh
 a tayle and a remembraunce bi þe tayle of his consience
 howe oft tymes, when, where and with whom he hath offendid 110
 and synned, which God and all aungelles in heven with all
 creatures in erth shall testifye and bere wytne, as it is
 [wryten] in þe boke of Goddes knowlage, as who say: þere
 may no þinge be vnknowe vnto hym.

Grisostimus super Matheum sic inquit, "Accusat 115
 peccatorem consciencia quam posuit, creator quem offendit,
 culpa quam commisit, diabolus cui seruiuit, scriptura cui
 transgressum fecit, creatura quam abusus est, tempus quo
 expectatus est - tot igitur testibus resistere peccatum
 non potest" "So many witnes", quod Crisostomus], "accuse 120

98 or] þe add. R. 99 somme] of many add. R. 101
 anoper] anone R; haue no more] not departe R. 102
 seeth] seyp R. 103 an] hys R; þe] hym þis R. 104
 wryting] papire writyn R; gostly] om. R. 105 were]
om. H; wele] om. R. 106 not] 'not' R; synne] synnes
 R; nor] or R; in] þis add. R. 107 his] om. R.
 108 For] om. R; he(1) ...God] by hys synnes with God and
 all angels in heven R; and] he add. R. 109 a(2)] om.
 R. 111 all] þe add. R; all] seayntys and add. R.
 113 wryten] om. H; who say] he sayp R. 115 Grisostimus]
 Crisostomus R; sic inquit] seyth R; Accusat] accuset R.
 116 consciencia] conscienciam H, conscienciam suam R;
 creator] creatorem H; quem] qua R. 117 culpa] culpam
 R. 119 expectatus] expectaueritis R. 120 witnes]
 witnesses R; Crisostomus] Criste H, to add. R; accuse]
 a add. R.

synfull man pat it is impossible to withstonde it. First
 it is his conscience shall accuse hym what he hath synned,
 second God whom he hathe offendid. His owne wrecchednes
 shall tell how he hath synned, the devell whom he hathe
 serued, holy writte to whom he trespassed, his making and 125
 shaping to be resemb/1/aunce of pe Trynyte shall accuse
 hym /which/ formacion and shappe 'pat' he hathemysvsted,
 his tyme also pat he hath myspendid, quia "omne tempus
 nobis impensum reddemus rationem quomodo si[t] expensum".
 Vnto all pese witnesses may no synner resiste nor 130
 withstonde."

And also [be it] pat pe synners wolde excuse pem
 bi excusacions of synnes, allmyghti God pat is rightfull
 iuge shall sey, "Hec cognita sunt apud me et signata in
 thesauris meis" - these synnes be do and regestered bifore 135
 me, pat is to sey, to pat synner's' endles dampnacion.
 So for confusion pe synner shall not /conne/ answer, quia
 in Psalmo, "Muta fiant labia /40v dolo[sa]" et "linguam
 malignil]oquam" - the lippes of disseyvabyl men, wicked and
 cursid, the tonge of disclaunderers and evyll speking be 140
 made dome. So loo, pis myschife and vengeaunce God shall
 shewe vnto synners pat woll not bryng forth pe fayre frute
 of gode werkis or pei passe oute of pis worlde. Therefore

121 it(1)] om. R. 122 it is his] pi R; hym] pe R; he
 hath] pou hast R; synned] pe add. R. 123 God] om. R.
 125 whom] whyche R; he] hap add. R; and] hys add. R.
 126 resemb]aunce] resembraunce H, ensample R; pe] holy
add. R. 127 which.] with HR; formacion] fornicacion R;
 mysvsed] mysfolowed R. 128 his ...myspendid] and also he
 hap myspendyd hys tyme R. 129 impensum] in ipsum R; sit]
 sic H, fit R. 130 witnesses] wittenes R; synner] man
 R. 132 be it] om. H; pe] a R; synners] synnere R;
 pem] hym R. 133 synnes] syne R. 134 cognita] condita
 R. 136 pat(2)] thoo R. 137 synner] synners R;
 conne] cum nor H, come R. 138 Psalmo] populo R; fiant]
 fient R; dolosa] dolo H. 139 magniloquam] malignoquam
 H; men] people be R. 140 the] and R; of] a add. R;
 disclaunderers] disclanderere R; speking] to add. R.
 141 loo] om. R. 142 frute] froytys R. 143 pei](pe
canc.) 'thei' R.

pei shall be commytted at þe day of dome to endles dampnacion.

145

And contrary allmyghti God, þat is rightfull iuge, to tho men and women þat grounde þem in vertuousnes and bringeth forth þe frute of gode werkes þat gode Lorde shall blesse þem, saying þus, "Venite, benedicti patris mei, percipite vobis regnum quod paratum est ab origine mundi" - cum, ye blessid children, take youre rewarde, þe kyngdome of heven ordeyned syth þe begynnyng of þe worlde. Which graunte 'vs the' mercifull maker of mankynde þat dyed for mannes redempcion. Amen.

150

144 dome] of dome rep. and canc. H. 146 contrary] om. R. 147 tho] om. R; vertuousnes] vertu R. 148 þe] om. R; frute] frutys R. 150-51 percipite ... mundi] et cetera R. 150 quod] quod rep. H. 151 ye] my add. R; youre] to yow R; rewarde] of add. R. 152 syth] to yow fro R, 153 the] þat R; mercifull] lord and saueoure add. R.

I fynde writte in pe gospels of pis day, Luce 18,
 whan oure souereyn Lorde God Criste Ihesu went toward the
 citee of Ierico, there satte a blynde man beside pe way
 asking almous. And when 'he' herd grete multitude of
 peple commyng, he inqyred what pat myght be. And pey 5
 sayde Ihesus of Nazareth shulde cum pat way. Then he
 cryed with a lowde voyce, "Ihesu, fili Daud, miserere
 mei" - Ihesu, pe son of Daud, haue mercy on me. And
 pei pat went bifore blamed hym and bad hym be still.
 He wold not cesse but besely cryed, "Ihesu, pe son of 10
 Daud, haue mercy on me."

Oure souereyn Lorde Ihesu Criste stode still,
 commaunding pat pe blynde man shulde be brought vnto hym,
 to whom Ihesus saide, "Quid vis ut faciam tibi?" - what
 wolt pou pat I shall do to pe? To whom pe blynde man 15
 seyde, "Domine, ut videam" - Lorde, graunte pat I may se.
 Than pat mercifull Lorde saide to hym, "Respice, quia
 fides tua saluum te fecit" - beholde, for pi feith haue /
 4lr sauid the. And forthwith pe blynde man had clere
 sight and folowed [Cryste], magnifying his gode grace. 20

HR

Dominica in Quinquagesima] dominica quinquagesime R. 1
 I] wirschyppful frendys I R; Luce 18] om. R. 2 whan]
 pat R; Lorde God] saueoure R. 3 Ierico] Ierusalem and
 R; beside] by R. 4 when] om. R; herd] indec. canc.
add. R. 5 commyng] come forþ by and R. 6 sayde]
 pat add. R; pat way] om. R. 7 a] om. R. 12
 souereyn] om. R. 13 pat] om. R; blynde] om. R. 14
 tibi] et cetera R. 15 shall] om. R; pe(1)] man add.
 R. 16 Domine] om. R; graunte] me add. R. 17 Lorde]
 saueoure R. 18 beholde] see R. 18-19 haue sauid the]
 hap made pe hole R. 20 Cryste] om. H; magnifying]
 and thankeyng God of add. R; gode] om. R.

Than þe peple that folowed, beholding þis grate miracle,
thei gafe laude and praysyng to God.

Gately bi þis pore blynde man is vnderstonð
mankinde þat was cast oute of paradise for þe syn of oure
forn fadir Adam. For mankynde was made so blynde for syn, 25
breking þe preceptes of God, þat he myght not se the clere-
nes of heuenly light but worthy to suffre þe blyndenes of
endeles dampnacion. But yett now allmyghti God by his
grace and mercy hath made mankind þat was bothe pore and
blynde to se clerely bi his precious passion, when he shed 30
his precious hert-blode to [make] mankynde to see and to
be right inherytoure to þe kyngdome of heven. Wele may he
then be callid a blynde man þat can not nor woll not rise
from syn to beholde and see þe clerenes of euerlasting
light whan oure Lorde God seith to hym, "Respice" - see or 35
beholde.

First see wisely within þe pyne owne vnclennes in
lyving; second se warly benethe the hell synfull soules
receyving; the third see aboue þe besily God, chefe iuge,
all this worlde demyng; fourte see discretely abowte the 40
God his mercy man redily receyving.

I seid, see first wisely within the thyne owne
vnclennes in lyving. Example: if it so were that eny man
had within hym a tode or an eddir, or elles were infecte
with eny dedely venym, no dowte euery wyse man wolde not , 45

21 folowed] seyng and add. R. 22 gafe] a add. R. 23
blynde] 'blynde' R; is] I R. 24-25 cast ...was] om. R.
25 so] om. R; for] hys add. R. 26 he] om. R. 28
endeles] euerlastyng R. 30 clerely] clere R. 31
hert-blode] blode R; make] om. H. 31 be] ryche and add.
R; inherytoure to] to inherite R; heven] blysse R. 35
light] blysse R; whan] than R. 37 vnclennes in] vnclene
R. 38 second] to R; warly] wardly R; the] om. R.
39 aboue] aboute H; besily] pi add. R; iuge] 'of' add. H,
iustice of R. 40 this] þe R; fourte] the iiij R;
discretely] all R; the] om. R. 42 within the] om. R.
43 it] om. R. 45 dowte] of add. R.

cesse vnto he were voyded and delyuerid of pat venym dedely.
But what man or woman be in dedely syn, he hath within hym
a venym moste dedely, for it sleeth þe soule pat is immortall
and may not dye.

And [al]so syn is so hevy and ponderous pat as sone 50
as it is in a man or woman it suffreth hym not goe on fote
to hevenward but downwarde to hell. For þis venemus
burden of syn is so hevy pat whan Lucifere had synned
hevyn myght not holde hym, the erth myght not kepe hym, /
4lv but sodenly he fell down into þe deppest dongeon of 55
hell, Ysaie /14/. Then may syn wele be called a venym
moste dedely and a venym moste hevy.

Dedely syn is pat venemous and dedely dragon pat
Ysaie þe prophete spekith of, "Repleta est domus eius
draconibus", Ysaie 13 - the hous of mannes soule is 60
replessed and acombred with dragons, pat is to sey,
with þe vij dedely synnes.

The first dragon is pride. Þerefore se first how
þou hast synned be pride - if þou haue be prowde of godes
naturall, as of birth, or of kynred, fayrenes, bewteous 65
welefaring, strenght, witte or wisdom, or elles if þou
haue be proude of godes temperall in clothing, in aray,
howsyng, goulde, syluer, catell, possession, riches,
iewelles, or of eny godes pat God haue sent you, or elles
if þou haste be proude of yeftes of grace, of fortune or 70

46 voyded and] om. R; delyuerid] per add. R; venym]
syn R. 47-48 But ...dedely] om. R. 50 also] so H;
as] also R. 51 not] to add. R. 54 the ...hym] om.
R. 55 dongeon] pytte R. 56 hell] Ysaie 9 (canc.)
add. R; 14] 9 HR; wele] om. R. 57 dedely ...moste]
om. R. 61 acombred] couerd R. 62 þe] om. R.
63 se first] om. R. 64 be] in R. 65 or] om. R;
bewteous] of bewte R. 67 godes] ryches iewels add.
R; in clothing, in] om. R; aray] in add. R. 68-69
riches ...elles] om. R. 69 haue] hath (canc.) add. H.
70 proude of] dedis of add. R.

of vertu, as of gode fame, gode name, worshippes, praysynge,
 or eny thing pat God hath send þe, and not þankid hym as
 þi dēw't'e is to do, with [al] circumstaunce of pride.

But it is to wit þat if a man shulde be proude, one
 of peses iiij thynges shuld cause it - one is highnes of 75
 blode, the second for ryches of gode, the third for nobley
 or feawte, þe fourth for fayrnes or beawtye. But whoso
 wyll remembre and vnderstonde þe trewthe, he shall haue no
 cause to be proude but rather grete cause of mekenes.

First, if pou be proude of highnes of blode, remembre 80
 what pat holy [man] Iob seyth, "Putredini dixi, 'Pater meus
 es', 'mater me[a] et soror 'mea' vermibus." "Mi fader",
 quod Iob, "is erth and vnclennes, my modir is stynk and
 wrecchednes, and euery worme pat lyvith now is cum of as
 gode kynde as pou." For pis cause Antiochus, pat proude 85
 kyng, for his presumpcion of highnes of his blode God
 smote hym with þe hande of his vengeaunce pat so horribly
 he stynkyd þat no man myght towche hym, and so like a wrech
 he vanysshed and wastid to dethe, 2^o Machabe/o/rum 9. /
 42r If pou be proude of ricches of good, remembre what 90
 thow brought with the into pis worlde and what pou bere
 away with þe whan pou dyest, and pou shalt haue grete
 cause of mekenes. Thow broughtest with þe "wellaway" and
 weping song, hungre, colde, thirst and synne amonge with
 peyne: 95

71 vertu] vertuse R; worshippes, praysynge] wirschypfull
 praysyng R. 72 of] om. R; send] to add. R. 73 is]
 was R; al] 'þe' H; of pride] om. R. 74 pat] om. R.
 75 pese] om. R. 76 for] is R; for] om. R. 76-77
 nobley or feawte] nobylnes of bewte R. 77 or beawtye]
 and comlyhode R; whoso] yf he R. 79 grete] om. R.
 81 man] om. H. 82 mea(1)] me H. 84 now] om. R.
 85 kynde] kynne R; pou] didyst add. R. 86 presumpcion]
 prefusion R; highnes] and add. R; his] hye3 add. R.
 87 hande] stroke R; his] om. R. 88 stynkyd] stanke R.
 89 to] þe add. R; 2^o Machabeorum] 2^o Machaberum H, and
 Mathei R. 90 of(1)] for R; good] goodys R. 91 pou]
 schalt add. R. 92 dyest] gost hens R; haue] a add. R.
 93 broughtest] bro3t R; wellaway] woo R. 94 song] om.
 R; colde] and add. R; and synne] with wepyng R. 94-
 95 with peyne] om. R.

"Wellaway" and a clowte,

All þis worlde come in and owte.

For þis cause Nabugodonosor was chaunged into anoper kynde.
 Whan he had bilded þe citee of Babilon, he wende þat þere
 had be no kyng so worshipfull as he. And anon for his 100
 presumpcion God chastised hym so þat he was deposed of þe
 kingdam and cast oute from all mens conuersacion, and he had
 his dwellyng and habitacion with wilde bestis, and so ete
 hey, gresse and rotis as bestis vnto þe tyme þat he
 knowleged þat God was his Lorde and more worthy þan he, 105
 Danielis 4^o.

If pou be prowde of nobley or fewtye, it is grete
 foly, for a mans life is but wynde þat bloweth for dethe,
 oure rialte all on trowthe:

For when dethe is to þe dight, 110

He woll not spare þe for thy myght.

For þis cause Dauid þe kyng, whan he regnyd in his kingdam
 as a man moste myghty, for his pride God send a pestelence
 in his kyngdam þat in þre dayes and iiij nyghtes were dede
 of 'his' peple with pestelence seventy thowsand men, 2 115
 Regum 24.

If pou be prowde of fayrenes or beawtye, it is no
 wisdom, for though pou be neuere so faire in skyn in þyn
 yowth, in þyn age with wormes stynkyng þi body shall ly,
 for þe erthe is þyne heritage. For þis cause Lucifere, 120

96 Wellaway] and waylyng R; clowte] clowde of R. 97
 worlde] þat add. R; come] goþe R. 99 wende] went R;
 þat] om. R. 100 he] was add. R. 101 chastised]
 chastyd R; þe] hys R. 102 conuersacion] felowschypp
 R; he] om. R. 103 and(1)] hys add. R; so] he R.
 104 hey] om. R; bestis] a best R. 105 knowleged]
 knowlege R; his] goode add. R. 107 nobley or fewtye]
 nobylnes 'or' of bewte R. 108 a] om. R. 109 oure]
 or R; on trowthe] vntrewe R. 111 þe] om. R; for] all
add. R. 115 with] þe add. R; thowsand] m¹ add. H, m¹
 R; men] om. R; 2] 22 R. 116 24] om. R. 117 If]
 and yf R; pou] wilt add. R; or] and R. 118 though]
 yf R. 119 yowth] or add. H, (thou3t canc.) 3ou3e R;
 þi body shall] pou schalt R. 120 þe] om. R.

pat was the fayrest aungell pat euere was in heven,
 [fell downe into hell]. Lucifere, pat is to sey, "berying
 light", for L[u]cifere presumptuously saide, "I shall
 stye and ascende and sett to be liche and egall in powere,
 worship and beawtye vnto pe Trinite", Isaie 14^o. But for 125
 his pride sodenly he fell down from heven into pe deppest
 pytte of hell. And he pat was pe fayrest aungell in heven
 is now pe fowlest devyll in hell. Wherefore, pou man pat
 art blynde with dedely syn, se now with[inne] pyne owen
 vnclennes in lyving. Leve and forsake pe syn of pride 130
 and be meke and lowe, and so shalt ouerecom pe first dragon
 pat is in pi sowle.

The second dragon pat mannes soule is combred with it
 is envye, pe de/v/elles worpi doughter, for she foloweth pe
 condicions of hir fadir, pe devell. Comonly /42v a 135
 fadir woll loue pat childe pat is like vnto hym in body or
 in condicions. Right so pe devell, fadir of envy, loveth
 tho men and women pat be e/n/vyous. [Iohannis] 8, "Vos ex
 patre diabol[o] estis et eius desideria perficitis." These
 wordis oure souereyn Savioure said to pe envious Iewis and 140
 to all envious men and women, "Ye be cum of pe devell,
 youre fadir, and ye do and performe his wyll and all his
 desires."

Envye is in wyll, worde and dede. In wyll thus -
 it is a grete hertely sorow to an envious man to here of 145
 anoper mannes well-fare, ioye or felycyte, and ageynward

- 121 pat euere was] om. R. 122 fell ...hell] om. H; pat] om.
 R; sey] for add. R. 123 Lucifere] Licifere H. 124
 sett ...egall] be eqwall R. 128 is nowe] now he is R.
 129 withinne] with H. 130 in] hys add. R; Leve] om. R.
 131 lowe] in harte add. R; so] pou add. R. 133 pat]
 is (canc.) add. R; combred] acomred R; it] om. R. 134
 develles] dedelles H, dewlys R; worpi] dereworthy R.
 136 pat(1)] a R; condicions] condicion R. 138 tho ...
 women] pe man or woman R; envyous] evyous H, in viciose
 leuyng R; Iohannis] om. H; 8] 4 R. 139 diabol[o]
 diaboli H. 140 Savioure] lord R; envious] om. R.
 142 all] om. R; desires] desyre R. 146 and] om. R.

it is an hertely ioye to here of his evill-fare, sorowe
and aduersytee. Envious in worde - thurgh disclaundryng
and bakbyting, seying wors behynde hym then he woll do
beforn hym, and so in worde he sleeth hym gostely. 150

Envious in dede - thurgh exhortacion, oppressions,
iniurijs and wronges done with other envious werkes pat
an envyous man purposith in hyndering of his even Cristen.

The third dragon pat mannes soule is acombred withall
is wrath, and pat is whan [a man] ys oute of charyte. Of 155
pis dragon commyth moch venym, chiding, schamefull wordis,
lesynges, disclaundres, detraccions, vengeance axing,
bannyng and cursyng, scornynge, stryving, fighting, fliting,
oft tymes mansleyng, blasphemynge of þe name of God, with
grete othes sweryng. 160

The iiij^t is couetise - þorough gile or disceyte or
wrongfully to take away anoper mannys gode in word, werk,
weyghtes or mesures, or wrongfully withholdith it by vsure
or symony, or elles desireth to be strengier, yonger, fayrer,
wyser or ryccher þan God hath ordeynyd the. 165

The v dragon is slowth, slowe to do gode dedis, slowe
to Goddes seruice, slowe to fullfill þe gode stirrynges of
þe Holy Goste, not redy to thank God of his passion suffred
for mankinde, but oft in chirch iangeling, sleping or
iaping, slowe for to yeve almous dede, slowe to ryse from 170
syn, and slowe to lerne þe lawes of God.

147 it] to hym add. R; an] om. R; his] om. R. 148
thurgh] in R. 149 and] om. R; woll] wold R. 151
Envious] invye R; oppressions] oppression R. 153 an
...of] are inuyose purposyng to hyndre R. 155 a man]
om. H. 156 chiding] om. R; wordis] werke R. 157
lesynges] lesyng R; disclaundres] disclawndryng R;
detraccions] detraccion R. 158 and] om. R; cursyng]
and add. R. 159 mansleyng] mans sclaw3tyre R; name]
names R. 161 iiij^t] dragon add. R; couetise] couetose
R. 162 to] om. R. 163 weyghtes] w'e'yttys R; or]
om. R; mesures] measure R; or] om. R; withholdith it by]
withholdyng dett with R. 164 yonger] om. R. 165 the]
hym R. 166-67 slowe(1) ...seruice] om. R. 167 slowe]
not R; gode] om. R; stirrynges] steryng R. 168
suffred] sufferyng R. 169 oft] om. R. 170 for ...dede]
to schryft R.

The vij dragon is glotony, in taking metes and drynkes
of þe more þat he myght be sufficed with lesse, or do eny
surfett erely or late, hastely or gredily, wherethrough a
man is wors /43r disposed to serve God or do gode dedis 175
to þe plesure of God.

The vij dragon þat mannes soule is acombred withall
is lechory, whereof commyth mych venym, as fornicacion,
advoutrye, incest, sodom, lecherous in handeling and
touching and hering, seeng, kyssing, speking, with redy 180
concentyng and þe dede doying, and opir moo longyng to þe
sensualytee and vnlefull lustes of þe flesh.

Therefore he þat woll be deliuered of pese vij
venemous dedely dragons he must prik hym by confessions of
movth, contricion of hert and satisfaccion in dede, and se 185
wisely within hym his owne vnclennes in lyving.

I say also, þou must se warly benethe þe hell synfull
soules receyving. In hell is fyre impossible to be extincte
and quenchid. Seint Iohn seith, if it were possible þat
all þe water in /þe/ see myght ouerflowe hell, it myght 190
not quenche þat fyre. There is also intollerabill colde.
For Seint Iohn seyth, if it were possible þat an hyll all
fyre brennyng were cast into þe colde, in þe twynklyng of
an eye þat brennyng hyll shuld be turned to ysse and
fresyng froste. There is styng, there is all derknes, 195

172 dragon] om. R. 173 þat] where R; sufficed] seruyd
R; with] þe add. R; or] to R. 174 wherethrough] where-
fore R. 175 is] þe add. R; or] to add. R. 176 þe
...God] Goddys pleasance R. 177 withall] 'it' add. H.
179 advoutrye] and vowtery R. 179-81 lecherous ...
concentyng] lychery in assent R. 181 þe] in R; opir]
many add. R; longyng] þer add. R; þe] om. R. 182
vnlefull lustes] wilfull lust R. 184 dedely] om. R;
prik] purge R; confessions] confession R. 185 and(2)]
so add. R. 187 say] sayd R; warly] verryly R; þe]
om. R. 188 hell is fyre] þe fyre of hell vnabyll and R.
188-89 extincte and] om. R. 189 Iohn] Crisostom add.
R. 190-92 all ...For] om. R. 190 þe] om. H. 192
Seint ...þat] om. R; an] grete R; all] in add. R. 193
colde] hell add. R. 194 to] into R; ysse] yseykelys R.

there is schame euerlasting, there is horrible sight of
 devilles, dragons, wormes and serpentes to torment theym,
 there is sighyng and sorowing, weping and wayling with
 hydous crying, grugyng and mornyng, hungre and thrist
 irremediable with knackyng of tethe withoute ende. 200

þere is also euerlasting deth, of which spekith
 Seint Gregory, 9 "Moralium". "Thei pat be in hell", quod
 Seint Gregory, "pei be dyeng and neuere shall be dede.
 There is ending and neuere ende. For pat dethe is allwey
 lyving and þe ending is allwey begynnyng." "Desiderabunt 205
 homines mori et mor[s] fugiet ab eis", Apocalypsis /9/ -
 thei pat bene in hell desyre to dye and dethe shall flee
 from them. For it fareth bi them pat be in hell as dothe
 by shepe pat pasture on a grene. For al be hit pat pei
 ete þe gresse [to] the grounde, allway þe rotis abide styll 210
 redy to growe ageyn. So it farith bi peym pat be in hell
 - allwey pei be dyeng and neuere shall be dede. "Sicut /
 43v oues in inferno positi sunt: mors depascet eos",
 Psalmo - as shepe pat pasture on grene gresse, þe rotes
 growyng ageyn, so deth pasturith and fedith þem pat be in 215
 hell pat neuere shall haue ende.

196 horrible] syþe (canc.) add. R. 197 devilles]
 deuyly R; and] om. R. 198 and(1)] om. R. 198-99
 weping ...grugyng] om. R. 200 knackyng] gnastyng R.
 201 euerlasting deth] om. R. 202 9] om. R. 204 ende]
 schall be endyd R; pat] om. R; dethe] þer add. R.
 205 lyving] leuand R. 206 mors] mori H; Apocalypsis]
om. R; 9] 5 H, om. R. 207 hell] schal add. R; to] for to R.
 208 as] it add. R; dothe] faryp R. 209 on] oppon R;
 al] indec. er. add. H; al be hit] yf it so be R. 210
 gresse] away add. R; to] om. H; grounde] ende R;
 allway] 'hath' add. H, om. R; rotis] rote R; abide]
 abydyþ R. 211 redy] om. R; it ...þeym] fare þei R.
 213 positi] poniti R; sunt] et add. R; depascet] depascit
 R. 214 þat] om. R; on] vpon R. 215 growyng] growen
 R. 216 pat] and R.

Wherefore the wise man counsellith, saying, "Memorare nouissima tua et in eternum non peccabis" - haue þou mynde on þine ending day and þou shalt not syn. Seynt Bernard seith in a sermon þat he makip on þis wise, "Þough I had 220 as moch wytte and wisdame as euere had Salamon, as moch fayrenes and bewtye as euer had Absolon, and as moch myght and strength as euer had Sampson, what shuld profete me", quod Seint Bernard, "my body to be yeve to wormes mete and my soule to be tormentyd with develles in hell withoute ende?" 225 as who say: [ri3t no3t. Wherefore we schall pray to God with amending of oure lyfe and say] with Holy Chirch, "A penis inferni libera nos, Domine" - mercyfull God, for þi precious passion delyuere vs from þat peynfull preson of hell. And so lat vs se warely bynethe vs hell synfull 230 soules receyving.

I saide also, se aboue þe besily God as chefe iustice shall all þis worlde deme. At þe dredefull day of dome Criste, chefe iustice, shall sytte in his maiestye to deme and iustifye all þis worlde. Beforn hym on his right hande 235 shall stande all þe heavenly company of heavenly spirites, as all aungelles, archaungelles, holy patriarkes and prophetes, with all þe blessid noumbre of þe apostles, martirs, confessours and virgyns. Before þat glorious maieste of oure Lorde shall stande men and women of þe worlde, full 240

218 tua] om. R. 221 and wisdame] om. R. 222 fayrenes and] om. R. 222-23 myght and] om. R. 223 me] om. R. 224 my body] me R. 225 develles] barred llH. 226-27 ri3t ... say] om. H. 228 God] lord R. 229 precious] paynfull R; þat] þe R. 230 warely] the R; vs] om. R. 232 se aboue þe] loue R; aboue] aboute H; as] om. R. 233 shall] of R; deme] demyng R. 233-35 At ...worlde] om. R. 236 heavenly company] holy nombre R. 237 all] om. R. 238 martirs] and add. R. 240 stande] all add. R; and women] om. R.

evyll adrad and abasched, where God shall shewe his
 rightwisnes withoute mercy. That shall be a day of troble,
 tribulacion and distresse, a day of vengeaunce, of
 wickednes and wrecchednes, and a day of wrath, a day of
 wayling, a day of bitternes. 245

Seint Gregory seith heven, erth, eyre, fyre and
 watere, son and mone shall accuse synfull man and apeche
 hym. Heuen shall say, "I haue yeve to pe, man, light of
 pe son and pe mone and pe sterrys to pi comfort and solace."
 The ayre shall say, "I haue yeve to pe, man, birdes and 250
 foules of pe ayre to pi seruice." The water shall sey,
 "I haue ye've' and grauntid to pe, man, diuerse kyndes of
 fysshes to pi feding." The erthe shall say, "I haue yeve
 pe, man, brede and wyne and bestes with all manere of
 frutes to thi refresshing." 255

"O," seith Seint /44r Gregory, "how dredefull shall
 be pe day of dome to all tho pat shall be dampned. Above
 them pan shall be God, the high iuge, to geve 'redi'
 sentence ageyn pem. Benethe pem shall be hell redy to
 receyue peym. On pe right side shall be her owne synnes 260
 to accuse theym. On pe lift syde shall be infenyte develles
 to drawe them to euerlasting dampnacion and peyne.
 Withinforth her owne conscience shall euere gruge and frete
 hem. And withouteforth shall be all pe worlde brennyng all

241 evyll ...abasched] febel and baschyd and adred R; shewe]
 gyfe R. 242 troble] om. R. 243-44 distresse ...and(1)]
 om. R. 244 and(2)] om. R; day(1)] a day rep. R. 244-
 45 a(2) ...wayling] om. R. 246 heven] and add. R. 247
 synfull man] om. R. 248 hym] synfull man R; to pe] om.
 R. 249 pe(3)] om. R; and solace] om. R. 251 foules]
 soules R. 252 yeve] yoven R; and grauntid] om. R.
 253 yeve] to add. R. 254 and] om. R; and] om. R. 255
 refresshing] and fedyng add. R. 256 Gregory] Powle R.
 257 pe day of] pat R. 257-58 dampned ...be] om. R.
 258 high iuge] chefe iustyce R. 259 pem(2)] om. R.
 260 side] hand R; synnes] redy add. R. 261 On] of R.
 262 and peyne] om. R. 264-65 brennyng ...fye] on fyre
 brynnyng R.

on fyre. This shall be a dredefull dome and it shall be a 265
rightfull dome, for it shall neuere be revoked."

O, full hevy and sorowfull shall pey be at [pe] day
of dome pat perpetually shall be dampned, to whom God shall
say pese [wrathfull] wordis, "Ite, maledicti, in ignem
eternum" - goo, ye cursed, into euerlasting fire ordeyned 270
to pe devell and all his aungelles, Mathei 25. Wherefore
it is necessary to euery man and woman to beholde and se
pe dredefull domes of God at [pe] last ende commyng and
God as chefe iustice all pis worlde demyng.

O, full blessid and ioyfull shall tho men be pat 275
shall be worthi to here pat benyng voice of oure Lorde God
pat day saying pus, "Venite, benedicti patris mei, percipite
vobis regnum quod paratum est ab origine mundi" - cum, ye
blessid childre of my fadir, take ye pe kyngdome of heven
ordeyned to you sith the begynnyng of pe worlde, Mathei 25. 280
Pray we than to oure souereyn Lorde God with Holy Chirch
and say, "In die iudicij libera nos, Domine" - o pou
merci[full] Lorde, helpe vs, save vs and delyuer us pat bene
pyne handewerke in pe dredefull day of dome. Take frome vs,
pou mercifull fadir in hevyn, pat dredefull day of 285
dampnacion and graunte vs precious purchas of blisse
bought vnto man by pi paynefull passion.

I said last and make an ende that pou pat art blynde
bi synne and maiste haue gostely sight bi grace pou must
se discretely aboute pe God his endles mercy synfull 290

265 it shall be] om. R. 267 pe] om. H. 269 pese] pis H; wrathfull]
wrathfully H, wrepfull R. 271 to] for R; all] om. R.
273 domes] dome R; pe] om. H. 273-74 and ...demyng]
om. R. 275 and ioyfull] om. R; men] and women add. R.
276 pat] pe R. 276-77 God pat day] om. R. 277-78
percipite ...mundi] et cetera R. 279 Fadir] faders R.
280 sith] fro R. 281 than] om. R. 282 say] we add.
R. 283 mercifull] merci H. 284 in] at R. 285 pat]
pe R. 286 vs] pi add. R; precious] graciose R; of
blisse] om. R. 288 pat] om. R. 289 gostely] pi add.
R. 290 discretely] al add. R; God ...mercy] goodnes and
mercy of God R.

soules redy receyving. That gode Lorde Ihesu Criste is so
mercyfull pat neuere denyeth his mercy /44v to hym pat
woll aske it with a devoute and a contrite hert.

For aboue the is Goddes mercy - Psalmo, "Domine, in
celo misericordia tua et usque ad nubes" et cetera. 295
Benethe þe is Goddes mercy - "misericordia Domini magna
est super me et eripuit animam meam ex inferno inferiori",
Psalmo. "Goddes endles mercy", quod Daud, "þat is grete
above me hath delyuered my soule from þe pitte of hell þat
is benethe the." Goddes mercy is biforn þe and also behinde 300
the - "misericordia eius preueniet me" and "misericordia
Domini subsequetur me" - the grete mercy of God shall goo
beforn me and so it shall folowe me. Goddes mercy shall
be all aboute me on euery party - "misericordia eius
circumdabit] me." Thus þe mercy of oure Lorde is euere 305
redy.

Seint Bernard seith, "Facilius est numerare stellas
celi, pisces maris, folia nemorum quam misericordiam Dei
certe estimare" - it is more esy and lightly and possible
to nombir þe sterris of hevyn, þe fysshes of þe see and 310
tell þe leues of euery tree pat groweth than trewly to
esteme or ymagyne þe mercy [of God]. Quia secundum Psalmum,
"Miseraciones eius super omnia opera eius" - for as Daud
seith, the mercy of God is above all his werkes. And euery
contrite hert and verrey repentaunt or penitent redily he 315
receyvith and grauntith hym his gode grace.

291 soules] man R; redy] redyly R; Criste] om. R. 292
hym] them R. 293 it] indec. canc. add. R. 293 a(1)]
om. R; and a contrite] om. R. 294 aboue] aboute H;
Psalmo] om. R. 295 et] veritas tua add. R; et cetera]
om. R. 296 magna] om. R. 297-98 ex ...Psalmo] om. R.
299-303 above ...folwe] and also it schall be byhynd and
folowe] R. 303 Goddes] endeles add. R. 304 on] in R;
party] parte R. 305 circumdabit] circumdetur H; Thus]
om. R. 305-06 is euere redy] schall go abowte me R.
309 lightly and] more R. 310-11 and tell] om. R. 311
euery ...groweth] all wodys R. 312 esteme or ymagyne]
compase pondere and deme R; of God] om. H; Quia] quod R.
313 as] om. R. 314 And] vnto R. 315 repentaunt or]
om. R. 316 receyvith] them add. R; hym] them R.

Thus we shall then pray to allmyghti God of his
 infynyte mercy to geve vs such plenteuous grace pat we may
 se gostely within vs oure owne vnclennes in lyving pat we
 haue do sythe this tyme xij monthe in wyll, worde, consent, 320
 thought and dede. Graunte also, pou gode Lorde, vs to se
 and gostely to drede and kepe us from pe peynes of hell
 synfull soules receyvynge and to beholde gostely God as
 chefe iustice all pis worlde demyng. Thruogh which sight
 and gostely drede we may haue contricion for oure synnes 325
 and so to satisfye for oure trespace pat we may be worthy
 to receyue God his endeles mercy, which graunte vs pat
 mercifull Lorde pat dyed for mercy vnto man. Amen.

318 such] om. R. 321 Graunte] vs add. R; pou] om. R;
 vs] om. R. 323 to] om. R; as] om. R. 326 for] om.
 R. 327 pat] om. R.

47v

Feria iiiij^{ta} in Capite Ieiunij

Ryght worshipfull freendis, ye shall faste on
 Wednesday as þe comendable constitucion of Holy Chirch
 hathe ordeyned. For þat day is called "caput ieiunij",
 the principall and begynnyng of þat holy fast þat oure
 souereyn Savioure Criste Ihesu halowed in his manhode whan 5
 he fastid xl day[s] and xl nyghtes, yeving vs example to
 do þe same and make vs worthi in clennes of life to welcum
 oure mercifull Savioure Criste Ihesu and to receyve his
 precious body on Estir Day.

Also Wednesday commyng is called "dies cinerum", 10
 Asshe Wednesday or Puluer Wednesday. For that day euery
 man and woman of gode condissions woll dispose hym to cum /
 48r to Holy Chirch mekely to receyue þe halowed asshes in
 tokyn of grete mekenes. For þe preste þat is mynistre of
 þe chirch exhorteth, stirrith and mevith men to meknes 15
 whan he layeth þe halowed asshes vpon peire hedis, seying
 þus, "Memento, homo, quod cinis'es'et in cinerem reuerteris"
 - remembre þe, man, and pinke þat pou art erth and asshes
 and to erthe and asshes pou shalt turn ageyn.

This mekenes remembrid with amending of our synfull 20

H(R)

1 Ryght] om. R; ye shall faste] om. R. 2 as] by add.
 R; comendable] commaundment and R. 3 hathe] is R;
 ordeyned] þat þat day all Cristyn peple schal comme to þe
 chirch an here dyuine seruice add. R. 4 the] hede add.
 R; and] er. H. 6 days] day H. 8 oure mercifull
 Savioure] þat wirschypful soueran R. 9 precious] om. R.
 10 Also] item pis R; cinerum] þat is to say add. R.
 11 or Puluer Wednesday] om. R. 12 condissions] d over
er. H, condicione R; woll] will R; hym] hem R. 13 þe]
om. R. 14 tokyn] tokenyng R; is] þe add. R. 15 þe]
 holy R. 16 layeth] pottyp R. 18 þat] om. R. 19 to]
 into R. 20 amending] amendement R; synfull] om. R.

lyvyng shall cause pat almyghty god shall shewe his mercy
vnto vs when we mekely call vnto hym for grace, as it is
well figured, Ione 3^o. Ionas, pat hol: prophete, had
commaundement of God, seying pus, "Rise vp, Ionas, and
goo to pe grete citee of Ninive and preche pese wordes 25
that I speke to pe."

And so at [pe] bydding and commaunding of God this
holy prophete Ionas went /in/to pe citee of Ninive a dayes
iornay - for pe cite was iij dayes iornay longe - where he
preched to pe pepyll, saying pus, "Xl dayes aftir þis pe 30
cite with pe pepyll of Nynive shall be destroyed for syn."
This worde came to pe kinges knowlege of þat citee and
anon he avoyded all his ryall robis and clothes of goulde
and did vpon hym a sak-clothe and sett hym down in pe
asshes and mekely cryed vnto God for mercy, commaundyng 35
euery man and woman of pe citee to do pe same. Moreouer
he commaundid þat all pe bestis in pe citee, as hors, oxen
and shepe, they shulde be restreyned from fedyng and noþer
pey shulde haue mete nore water, pat þei shuld in her kynde
cry to God for helpe and mercy. And þe kynge commaunded 40
þat euery man and woman shuld fast and forsake her synfull
lyving.

Then þat mercyfull Saviour Criste Ihesu see and
behelde pe mekenes of his pepyll /48v and they amendid

21 þat] om. R; shall] om. R. 26 speke] say R. 27 þe]
om. H; bydding and commaunding] commaundement and byddyng
R; of] allmy3ty add. R. 28 into] to H, vnto R; Ninive]
Nynyue is add. R. 29 iornay] thens add. H; for] fro R;
cite] of Ierusalem add. R; iij] iiij R; longe] fro add.
R; where] wherefore H, as add. R. 30 þe(2)] om. R.
32 þat] þe R; citee] of Nynyve add. R. 33 avoyded]
voydyd R;all] om. R; robis ...goulde] trs. R. 34 sak-
clothe] sylkyn clop R; sett hym] ys sed R. 36 of] in R.
37 in] of R. 37-38 hors ...shepe] ox nete hors and schepe
R. 38 shulde] schul R; noþer] neþer R. 39 nore] ner
R; water] drynk R; þat] and þan R; þei shuld] trs. R; in
her kynde] om. R. 40 helpe and] om. R. 41 þat] om.
R; woman] þat þei add. R. 43 þat] oure R; Saviour]
lord R. 44 they amendid] þe amendyng of R.

theire synfull lyving, he withdrough his hande of his 45
 vengeaunce and did his mercy vnto them and kepte and
 preservid his pepyll from perysshing and dampnacion and
 saued þe citee from confusion. Lat vs then with lowlynes
 of hert meke vs þat day to allmyghti God as did þis devoute
 kynge with his peple of Nynive, þat we may haue mercy and 50
 forgifnes of oure synfull lyving.

Also Wednesday with iij dayes folowyng be called þe
 clensyng dayes. For thoo dayes we shulde purge and clense
 oure soules from all filth of dedely synne þat we haue
 wrought sith Esture Day by confession of movthe, contricion 55
 of hert and satisfaccion in dede.

I fynde wrete in "Gestis Romanorum" that in Rome
 sumtyme was an emperoure þat had a doughter bewtevous,
 faire and gracious to beholde. This emperoure wolde not
 suffre his doughter to be maryed but vnto a pore 'man' þat 60
 was ware, wise and discrete in all his werkes. Wherefore
 he proclamed þorough his empire þat were any pore man of
 pore lynage þat 'was' wise 'and' discrete, þat he shulde
 cum to þe emperoures paleis and he shulde be weddid to þe
 emperoures doughter and haue goodis, cattell and ricches 65
 plentye, saving þe emperoure proclamed with þis condicion,
 þat he þat shuld be weddid and maryed to his doughter, if
 she died in his felischip after þat þei were weddid
 togedir, withoute dowte he shulde lese his life for hir sake.

45 synfull] om. R; his(2)] om. R. 46 did] schewed R.
 46-47 and ...preservid] to kepe and preserue R. 48
 citee] of Nynyue add. R. 49 meke ...day] trs. R;
 þis] þe R. 50 mercy] grace R. 52 Also] þe add.
 R; þe] om. R. 53 thoo] þis iij R. 54 all] om.
 R. 55 Day] last was R. 58 sumtyme was] trs. R.
 59 faire] om. R. 60-69 þat ...sake] om. R.

Not longe aftir pis in the citee of Rome was a wise 70
 philosophere of pore lynage called Socrates, but he was
 eloquent, wise and discrete, which cam to pe emperoure,
 beseching his highnes not to be displesyd nor take it to
 no grefe, also be it pat he desyred to haue his doughter
 vnto his wife. When the /emperour/ vnderstode pat he was 75
 discrete and wise and come of pore lynage, he consentid
 pereto and so did make a grete feste, and with grete
 rialte pei were maryed. To whom pe emperour seid pus,
 "Socrates, here I yeve the my doughter in maryage vpon
 pis condicion - if she dye in thi felyship now ye be maryed 80
 togedir, I swere by myn empire pou shalt lese pi life." /
 49r So they lyved in gode prosperite yeeres and dayes
 togedir. And 'after' that this fayre lady, the emperours
 doughter, was sike vnto the dethe, for whom Socrates, hir
 husbond, toke grete hevynes and sorowe and sought medicyns 85
 in dyuerse places. And as he went weping, mournyng and
 sorowyng, he mette a kunnyng man, a fycisyon, having a
 staffe in his hande, and axed Socrates pe cause of his
 hevynes.

Then answerid Socrates to hym and seid, "I haue grete 90
 cause to wepe for I haue weddid pe emperours doughter vpon
 pis condicion, pat what oure or day pat she dye in my
 feliship, I shall lese my life. And she is sike vnto pe
 dethe and I can fynde no remedy to hir sikenes in no wise."

"Ya, ya," quod this ficysion, "be of gode comforth. 95
 I shall helpe the yf pou woll do aftir me. Here besyde is
 a forest in which pou shalt fynde iij herbes growyng. Of
 pe first herbe let make a drynk and of pat opir tweyn
 herbes make a plaisture. Lat hir vse this and, I say my
 life for hir, she shall be hole." 100

70 Not ...pis] so pan was R; was] om. R. 72-
 which ...Amen] with iij erbys pat is for to say confession
 contricion and satisfaccion vnde Ambrosius lacrimae lauant
 delictum R. 75 emperour] 'kyng' H.

Whan Socrates had pese herbes, he did as þe ficision
 taught hym. Wythin schort tyme aftir þat lady was hole.
 And when the emperoure herd þat Socrates had so wisely
 wrought for þe helthe of his wyfe, he than promoted hym
 to grete worship and dignyte. 105

Moraliter. This emperoure is oure souereyn Savioure
 Criste Ihesu. The emperours doughter þat is bewtevous,
 fayre and gracious is mannes soule þat is shaped and made
 vnto þe similitude of þe Trynyte, gracious in þe sight of
 God and his aungelles as longe as it is in clennes withoute 110
 syn. This faire doughter, mannes soule, God wolde not mary
 nore wedde it but to a man of pore lynage, þat is to say,
 mankynde þat was formed and made of þe erth. Socrates is
 pore mankinde, þat naked he cam from his moders wombe and
 naked shall passe oute of þis worlde. So þat euery man 115
 and woman hathe a soule, þat is called þe wife of his body,
 in matrimonye vpon þis condicion, that if þi wife, þat is
 þi soule, dye in þi felisship by dedely syn, withoute
 fayle /49v thow shalt lese thi life, þat is to sey, þe
 blisse of hevyn. 120

But yet, pou man, if þi wife, þat is þi soule, be
 sike bi dedely synne, doo as Socrates did to þe helthe of
 þi wife. Goo into þe forest, that is to sey, Holy Chirch,
 and withoute faile pou shall fynde þere a frendefull ficision,
 þat is to sey, a discrete confessoure, that is thi gostely 125
 fadir. And he hathe a staffe in his hande, þat is to sey,
 þe power and keyes of Holy Chirch to bynde and vnbynde.
 Tell þis fecision, þi confessoure, þe cause of þi hevines
 and þe sikenes of þi soule, þat is thi wife, and he shall take
 þe .iiij. herbes. And of þe first erbe, þat is contricion, 130
 pou must make a drynke to wepe for þi synnes. Vnde
 Ambrosius, "Lacrime lauant delictum" - the teris of contrite
 132 Ambrosius]'super Luce'. add. H.

weping wassethe away þe trespas of synfull lyving. And þat
 oper two herbes be confession and satisfaccion. And lat
 þe synfull man vse þese iij herbis, confession of movth, 135
 contricion of hert and satisfaccion in dede, as þe gostely
 fecision that is þi fadir vnder God shall counsell þe
 synner. On my life, the emperours doughter, thy sowl,
 shall receyve perfite helth and be purged from all synn,
 worthy to be promotyd to perpetuall salvacion. Which 140
 graunte vs þat mercifull Lorde Criste Ihesu þat promoted
 mankinde to blisse and saluacion, bought by his precious
 and blessid blode and reuerent redempcion. Amen.

138 doughter] shall (er.) add. H; thy sowl] over er. H.

10

49v

Item in Die Cinerum

Confession is a gostely purgacion of synne. Example:
 in bodily sikenes a leche or a fecision first yevith to þe
 sike a preparatife, second a purgatife, and aftir a
 prophetable sanatife. Right so he þat is syke gostely bi
 synne he must haue a preparatife bi contricion and sorowe 5
 of hert; second he must haue a purgatife bi schrift of
 movþe; and then a prophetable sanatife by penaunce and
 satisfaccion in dede. For confession secundum Reymundum,
 "est coram sacerdote legitima peccatorum declaracio" -
 confession is a lawfull declaracion of synnes befor a 10
 preste, thi gostely fadir. Wherefore /50r it is to
 witte þat confession must be hole withoute departing,
 it must be redy withoute taryng, it must be trewe and
 open withoute feynyng, it must be bitter by sorowe and
 weping. 15

First I say confession must be hole withoute
 departyng. Þat is to sey, whan þou shall cum to þi
 gostely fadir to be schryve of þi synnes, tell hym all
 hole þy synnes and not a parte to one man and anoper parte
 to anoper man, nor kepe no syn within the, but clerely 20
 confesse þe of all.

Isodorus tellith of a serpent callid Idra þat hath
 vij hedis. And þe nature of þis serpent is, yf one hede

HR

1 gostely] om. R. 2 first yevith] comþ forth R. 3
 sike] with add. R; preparatife] þe add. R; aftir] þat
add. R. 4 syke gostely] trs. R. 6 of] in R; hert]
 þe add. R. 8 in dede] om. R. 11 Wherefore] where R.
 12 departing] it must be hole withowte departyng rep. R.
 13 withoute] any add. R. 14 withoute] any add. R.
 14-15 it ...weping] om. R. 17 shall] schalt R. 18
 schryve] purged R; synnes] synne R. 18-31 tell ...
 synnes] om. R. 22 Isodorus] o(1) alt. to i H. 23
 vij] over er. H.

be smytte of, in þe same place shall growe vij hedis
 ageyn. Wherefore may no man s~~lee~~ pis serpent but if all 25
 vij be smytte of at onys. Right so in like wise wele may
 synne be callid þe venemous serpent Idra, þat hath vij
 hedis, vij dedely synnes, que capitalia dicuntur. For yf
 þe synner s/m/yte of one hede by confession of his dedely
 synnes and hide þat oper within hym, anon growe þere moo 30
 vices and synnes.

Wherefore he þat woll be purged clene from synne he
 must confesse hym of all his synnes, þat he may say with
 Daud, þe holi prophete, "Delictum meum cognitum tibi
 feci" - Lorde, I haue [made] my syn open to þi knowelege. 35
 Figure of þis, 2^o Regum 12^o. Whan king Daud had synned in
 avowtre with Barsabe, Nathan þe prophete reprevid him bi
 þe commaundement of God. Than Daud þe king repentyd hym
 of his synne and came down from þe trone of his consistory
 and mekely satte vpon þe erth and with grete contricion 40
 tolde there openly all his life and his synnes and seid,
 "Peccaui." Then þat mercifull Lorde send ageyn Nathan
 his prophete to king Daud, saying, "Transtulit peccatum
 tuum Deus a te et non morieris." "Our Lorde", quod Nathan,
 "seeth þi contricion and he hath foryeve þe þi synne - 45
 þou shall not dye gostely."

Confession also I seyð must be redy withoute tarying.
 For he þat lyeth longe tyme in syn he is likened to a man
 þat harbowreth a thefe in [hys] hows to spoyle and robbe

24 vij] over er. H. 25 slee] sloe H.
 29 smyte] snyte H. 32 woll] will R. 33 synnes] synne
 R. 34 þe] þat R. 35 made] om. H; syn] synnes R.
 36 of þis] om. R; 12^o] over er. H, 3 R. 37 Nathan]
 Natan R. 39 came] come R; his] of hys rep. R;
 consistory] resistory R. 41 there] þe pepyl R; all]
 of R; life ...synnes] synful lyfe R. 42 Lorde] er. add.
 H, Cryste Ihesu add. R; Nathan] Natan R. 43 Transtulit]
 dominus add. R. 44 Deus] om. R. 45 seeth] seyp R.
 46 shall] schalt R. 47 also I seyð] trs. R; redy] with
add. H. 49 hys] om. H; hows] ws. over er. H; spoyle] spole
 R.

hym.

50

Wherefore þe synner must haue the propertee of an
 hert. The hertes propertee is þis - when he haþe fought
 with any venemous best, forthwith he rennyth to a faire /
 50v fressh rennyng water wherein he batheth hym and wasseth
 hym. And right so euery synner þat is envenemyd with 55
 dedely syn must ren to þe fressh rennyng ryver or water of
 confessyon and wassh hym tyll he be clensed from all maner
 of venym of dedely synne and sey with Daud, "Sicut ceruus
 desiderat ad fontes aquarum, ita desiderat anima mea ad
 te, Deus." "As þe hert desireth þe waters of sprynging 60
 wellis or rennyng ryvers, so, Lorde," quod Daud, "my soule
 desyreth vnto þe þat art my makere."

The nature of an hert is also, where he 'is' shet with
 an arrow, if he may ascape hit, he gothe and etith an herbe
 callid Be'to'nia, whos vertue is þis, as lechis say, þat it 65
 woll drawe oute yron and hele þe wounde. Right so, pou
 synner, whan pou felist þe wounded with an arrowe of dedely
 synne, seke þis precious her[b]e Betonia, þat is to say,
 a preste þat can do remedy vnto þy syn. For he may be þe
 Betonie, thi helth and þi saluacion, if pou woll be hole. 70

It is to witte þat many inconuenyence and perelles
 cum vnto a synner þat prolongeth and differrith his
 confession from day to day. Se we not all day how men and
 women be ded sodenly on dyuerse wyse and man[ers]

51 þe] a R. 52 þis] om. R. 53 any] a R; best]
 serpent; faire] om. R. 54 batheth ...wasseth] trs. R.
 55 hym] and refreshes hym add. R; And] om. R; envenemyd]
 venomed R. 56 þe] a R; ryver or] om. R. 57 confessyon]
 whereinne he must baþe hym add. R; tyll] to R; clensed]
 clenne R. 58 venym of] om. R. 60 As] and R. 61
 ryvers] ?ryvers(canc.) 'rivers' R. 62 vnto] to R. 63
 where] and R; is] be R. 64 ascape] discape R; and etith]
 to R. 65 Betonia] Bethania R; þis] om. R. 66 woll]
 wil R. 67 felist þe wounded] hast synned R; an] þe R.
 68 seke] loke R; herbe] herke H; Betonia] Bethania R.
 69-70 þe Betonie] om. R; woll] wilt R. 71 It] for it R;
 inconuenyence] inconueientys R. 73 all day] a days R;
 how] þat R. 74 ded sodenly] trs. R; wyse] wysys R;
 maners] many' H.

mervelously - sum drowned in water, sum slayne with wepen, 75
 sum be falling in mischevis aventure, sum on oon wise and
 sum anodere wise. And yf pei dye in dedely syn withoute
 confession or contricion pei shall be dampned withouten
 ende. "Ne tardas conuerti ad Dominum et ne differas de
 die in diem; subito enim venit ira Dei et in tempore 80
 vindicte disperdet te", Ecclesiastic[i] 5^{to}. "Tary not,"
 quod pe wise 'man', "abide not longe to be conuertyd to
 pi Lorde God, and defferre not pi life fro day to day,
 for sodenly pe sentence of God is sent to pe synner and
 his wrath in tyme of vengeaunce shall then distroye pe." 85

I seid also confession must be trewe and opon
 withoute feynyng. Figure of pis I fynde, 2^o Regum vltimo.
 Whan Ioab had noumbred pe peple of Israel ageyns pe wyll
 of God bi pe commaundement of Daud, than God for pe pride
 of Daud send a pestelence amonges his peple, pat /51r 90
 in iij dayes and iij nyghtes were slayne lxx^{ti} m^l of 'his'
 peple. This perceyvid Daud, pat God was displesid for
 his pryde. With grete contricion he seyde openly vnto pe
 aungell of God, "Ego sum qui peccaui, ego sum qui inique
 egi; vertatur, obsecro, manus tuas contra me." "I am 95
 he", quod Daud, "pat haue synned, I am he pat haue
 synfully trespasid. I haue displesid my Lorde God.
 Cesse py hande, gode Lorde, of pi vengeaunce and pi wrath
 and turne it ageyn me", as who say: save pi peple and sle
 me. And forthwith for his contricion God had mercy on hym 100

75. sum] sumtyme R; water] watirs R; sum] sumtyme R.
 76 be ...aventure] fall and are myscheved R; in] over er.
 H; on] om. R. 77 anodere wise] oper R; yf] om. R.
 78 or] and R. 80 enim] om. R. 81 Ecclesiastici]
 Ecclesiastice H. 84 pe(2)] a R. 87 Figure] om. R;
 fynde] writen add. R. 88 had] b (canc.) add. R; peple
 of Israel] chylde R. 90 his] pe R; pat] and R. 91
 slayne] with pestelence add. R. 92 for] with R. 93 grete]
 gretete H. 94 aungell] angels R. 95-99 I ...me]
om. R. 99 pi] my R.

and his peple.

But it is grete sorowe and hevynes to witte of many men and women. Pei do not as Daudi did that accused hymself of his synne, but nowadayes thei excuse pemsself and peire synnes as folis do - sum by custom of synne, sumtyme becausel05 of felyship, and sumtyme pei put God in defaute of peire synnes.

First I say pei excuse pei bi custom of syn. For if a man axe a grete swerere whi he wol not forsake his grete and horrible sweryng, he answerith, "Gladly I wolde amende, 110 but I am so vsed and customed to swere pat I cannot withdrawe me." But I sey pou 'seyyst' vntrewly. But I put pis case pat pou were accused befor a iustice of theft, mannislawghter and murdure. If pan pou wold say, "I am so vsed to all poo pat I can't refreyne me", in trouth, 115 if pou wolde sey 'soo' befor a iuge, pou shulde dampne piself worpi to be hanged,

Also pei pat excuse hemself because of felyship and say pat fellysship cause it - I axe the pis question: if pou shulde goo to pe Holy Londe on pilgrymage to Ierusalem, 120 yf pou associate pe and drawe pe to felysship to brynge pe to Scotland, it myght be seyde pou were a grete fole. No'w' pus to the - pou purposest pe to the Holy Londe, pat is to say, to Ierusalem of euerlasting blis. /5lv Whi wolde pou drawe to such fellisship pat shall lede to 125 endeles dampnacion? For bi reson, if pou se a man go

101 and] on add. R. 102 But] pan R. 103 pei] pat R;
 accused] accusyp R. 104 his] pryde and of hys add. R;
 excuse] accuse R. 105 synnes] synne first I say they
 accuse pemsselfe and theire synny R; as folis do] om. R;
 sum] sumtyme R. 106 defaute] pe faute R. 108 excuse]
 accuse R. 109 wol] wyll R; forsake] leve R. 109-10
 grete and] om. R. 110 amende] me add. R. 112 me]
 therefro add. R; pou] lvest (canc.) add. H; But] for
 R; pis] om. R. 113 pat] yf R. 114 and] or R; wold]
 woldyst R. 114-16 I ...iuge] before pe iuge pat vse and
 custome causep it R. 116 shulde] schuldyst R. 117
 piself] and add. R; worpi] pou were add. R. 118 excuse]
 accuse R. 119 cause] causyp R; pis] a R. 120 shulde]
 schuldyst R; on pilgrymage] pat is to say R. 121 to(1)]
 a add. R. 122 seyde] pat add. R; were] art R. 123
 pus] pan R. 124 to(2)] om. R. 125 wolde] wylt R; drawe]
 pe add. R; shall] schuld R; lede] drawe pe R.

into þe water and were drownyd, I am sekir pou woldest
 not folowe hym nore bere hym felysship. So in trowth, if
 pou love pi soule as pou owest to do, thow shuldest not
 putte pi soule in peryll because of synfull felisship. 130
 Wherefore þine excusacion is not trew but fals, as was
 Adam when he wolde haue put his synne to his wife, Eue,
 Genesis 3 - "Mulier quam dedisti michi sociam dedit michi
 et comedi" - þat woman þat pou madist to be my felowe yafe
 me an appil and I ete it. For which excusacion he was 135
 dampned to temperall dethe and all þat come aftir hym.
 For if pou were biforn a iuge, if pou wolde excuse þe be
 fals felisship, what were pou worpy? I sey pleylnly, to
 [be] hanged.

Sum I sey in excuse of synne þei put God in defaute 140
 of her syn. For thei saye þat þei may not kepe them chaste,
 and so in þat God shuld be vnrightfull and cruell. And if
 he shuld dampne a man for þat that he myght not eschewe nor
 fle, it were a tyrauntes dede. But of such þat putte
 defawte in God I axe þis question: when a man dothe a 145
 fleshly synne, whedir dothe he it wilfully or no? If þei
 sey, "Yea", ergo, then myght þei not haue do it, for þat
 that is doe frely and wilfully it myght be left. Therefore
 they lye on God and synne dedely. Wherefore counsellith
 Seint Austyn, "Vt Deus sit libel[r]ator, esto tui accusator" 150
 - if pou will þat God be pi deliverere, be pou þine owne

127 were drownyd] drown hymselfe þerin R; woldest] wylt R.
 128 nore] and R. 129 love] louest R; shuldest] schuld
 R. 131 þine excusacion] þis excuse R. 131-36 as ...
 hym] om. R. 137 biforn] afore R; iuge] iustice R; if
 pou wolde] and schuld R. 138 fals] wykyd R; worpy] to
 haue add. R; pleylnly] pou were worthy add. R. 139 be]
om. H. 140 Sum ...þei] also I seyð sum excuse them of
 þeire synne and R; defaute] þe fawte R. 141-43 For ...
 for] I say þat it is þus if God had chargyd any man with R.
 143 not] do nor cowde not add. R. 144 were] had bene R;
 of such þat] þ of all be R. 145 a(2)] om. R. 146 it]
om. R; no] non R; þei] pou R. 147 do] done R. 148
 doe] done R; left] vndone add. R. 149 they] 3e R;
 synne] synnys R; counsellith] seyþ R. 150 sit] 'tuus'
add. H; liberator] libelator H. 151 will] wilt R.

accusere. And þen þou mow say with Dauid, "Ex voluntate
mea confitebor ei" - I shall knowlege my syn to God be myn
owne fre will. Wherefore þe wise man counsellith, "Fili,
conserua tempus ne confundaris dicere verum pro anima tua." 155
"Son," quod the wise man, "kepe wele thi tyme and be not
ashamed to sey þe trouth in declaracion of thi soule", /52r
Ecclesiastici 4^o. Therefore be playne in þi confession to
God and color it not by none excuse but say þe trewth.

I rede in "Gestis Romanorum" there was a mercifull 160
emperoure þat had ordeynd and made a lawe that if it so
were þat a man had trespassed ageyn þe lawe, if þe trespassoure
cowde say and tell iij trewthes or any iugement were yefe
ageyn hym, he shulde be saved from dethe as for ones. So
not longe after þis, there was take an outlawe þat kept 165
wodis and weyis and spoyled men þat come by. The emperoure
herd of this and 'sent' oute men of armes to take the thefe.
And whan he was take and brought bifore þe emperoure, he
axed life by vertue of þe emperours lawe þat was proclaimed.
To whom þe emperour seid, "It is not vnknowe to the what my 170
proclamacion and lawe is. Perfore say now iij trewthes or
elles I swere to God þow shalt be hanged or I dyne."

Then seid þe owtlawe, "My souereyn lorde, commaunde
scilence and I shall performe youre lawe. One trewth is
þis - I knowlege to you, my lorde, and to all þat bene 175
here, þat I haue bene an opyn thefe and a brekere of þi
lawe and as a traytoure haue led my life. Anoper trouthe

152 þou] schalt add. R. 153 ei] tibi R; God] good R.
154 fre] goode R; counsellith] and sayþ add. R; Fili]
er. add. H. 155 tempus] et add. R. 158 in] om. R.
159 color] keuer R. 160 Romanorum] þat add. R; was]
in Rome add. R. 161 it] om. R. 162 þat] yf add. R.
163 and tell] om. R. 164 for] om. R; So] om. R. 165
take] taken R. 166 wodis] wydows R; weyis] vyces R;
by] þe way add. R. 167 the] þis owtlawe and R. 169
axed] hys add. R; by] þe add. R; lawe] lawys R; was] ware
R. 170 vnknowe] vnknownen R. 171 lawe] lawys R; is]
ben R; trewthes] trewþe hys R. 172 or I dyne] om. R.
175 all] þoo add. R. 176 þat] om. R; þi] youre R.
177 traytoure] I add. R.

is pis - forsothe, my lorde, I let you witte I am right sorry
and hevy pat I am here. The thrid is this - I sey pleyndly,
if I were ones from hens, I wolde no more cum here." 180

"They be trewe", quod pe emperoure, "and wisely pou
haste fulfilled the lawe and saved pi life. [Go fro hens forþ
and be pou a goode man and amend pi lyfe], for pou haste a
fayre day."

This mercyfull emperoure is oure souereyn Savioure 185
Criste Ihesu that woll not be dampnacion of a synner but
rather to lyve and amende his life. This mercifull Lorde
hath made a lawe pat euery synnere pat hathe broke his lawe
and is brought before his iuge, pat is, a discrete confessoure,
if he woll say iij trewthes, he shall not be dampned to 190
endeles dethe for his offence. The iij trewthes be confession,
contricion and satisfaccion. First pou maiste say as pis
owtelawe did, "I knowlege to pe, my Lorde, Emperoure of
hevyn, pat I haue bene /52v a synner and broke pi
preceptes and commaundementes and not kept thi lawes." 195
And þen tell pi gostely fadir, pat is Goddes iustice pat
must be mene betwix God and pi soule, how pou haste synned
in pride, envye, wrath, glotony, slouth, couetise, and
lechery, how oft, with whom, whan and where pou haste
synned, accusyng piself and no man elles, with all þe 200
circumstaunce of synne. And pis is pe first trewth,
which is confession. The second trewthe is, pou must sey
and knowlege to God pat "I am sorry pat I am here as a

178 witte] pat add. R. 179 and hevy] om. R; I sey]
om. R. 180 from] om. R. 181 They] thes R; be] bene
R. 182-83 Go ...lyfe] om. H. 185 souereyn Savioure]
lord R. 186 Criste Ihesu] trs. R; dampnacion] dep R.
187 lyve] leve R; amende] hym of add. R; his] his rep.
H. 189 his] a R. 190 woll] will R. 190-91 he ...
trewthes] om. R. 192 pou maiste] he must R. 193 did]
seyd R; Lorde] pe add. R. 194 and] om. R; broke] 'of'
add. H, broken R. 198 glotony] couetyse R; couetise]
glotony R. 199 whan] and what tyme R. 202 which is]
of R; is] pis add. R. 203 pat] om. R.

synner and þat I haue so greuously offendyd to God", and so
 wepe and [be] repentaunte for thi synne by the way 'of' 205
 contricion. The third treuthe shall be this - and sey, "Yf
 I were ones hens, purched, clensed and assoyled of all my
 synnes, I wolde neuer turne ageyn to my syn." And þat is
 satisfaccion. And what synner þat woll do thus, withoute
 dowte he shall haue euerelastinge life and neuer be dampned. 210

And I seyð also confessyon must be bitter by sorowful
 wepyng. For it is of allmyghty God and synfull man as it
 is of a noris and hir sowkyng childe, that as longe as þe
 childe sleepith and is in pees she gothe hir way, but anon
 as þe childe wakith or cryeth and wepith þe noris rennyth 215
 to it and yevith it souke and aftir syngeth it to pees it
 and berith it in hir armes. Right so oure sovereyn Savioure
 Criste Ihesu, as longe as synfull man s[lep]ith obstinatly
 in synne, then Criste gothe from hym. But when þe synner
 wepith for his synne and is sorowfull, anon þat mercifull 220
 Lorde Criste Ihesu is pere redy as a tendir noris to yeve
 hym sowke, first with his pappe and brest of his gode grace
 and þen with þe pappe, tete and brest of his pytee and
 mercy, seying, "Non vadam donec abl/a/ctetur infans et ducam
 eum ut 'appareat' in conspectu Domini", 1^o Regum primo. 225
 "I shall not go away", quod oure mercyfull Savioure, "vnto
 my childe, þat is to sey, a synner þat is sorowfull for his
 synnes, haue souke of my grace, mercy and pitee, /53r
 and I shall brynge hym into þe precious presens of my Lorde

204 to] my R. 205 be] om. H. 208 þat] þis R. 212
 and] a add. R. 213 a] an R. 214 is in] holdys hys R.
 215-16 or ...aftir] om. R. 216 and(2)] s (canc.) add.
 H; aftir] sche add. R; it(3) ...it(4)] om. R. 218 as(2)]
 a add. R; slepith] slepyp R, spekith H. 219 þe] þat R.
 220 wepith ...and] om. R; anon] þan R. 221 Criste] om.
 R; pere] om. R; redy] to attende to hym add. R. 222
 gode] Godhed and R. 223 tete] om. R. 224 ablactetur]
 ablectetur H, abluatur R. 225 ut] ?appo (er.) add. H;
 1^o] om. R. 226-27 vnto my childe] om. R. 228 synnes]
 synne R; souke] sow3t R. 229 presens] present R; my]
 oure R.

God." For note wele this - if þy confession be so[ro]wfull 230
 and weping for þy synnes, yf þou haddist do as moch synne
 as any man lyving, also be it þat þe fende had registred
 ageyns the in his bokes to thi confusion, all shuld be do
 away and thi name be write in þe boke of life bi þi
 sorowfull veping and holy confession. 235

I rede in þe life of Seint Bernard that a clerke longe
 tyme and many dayes lyved incontenently and vycyously. Than
 at the last he cameto Seynt Bernard to be confessid and
 shewe his life þat was so synfull. And when 'he' remembrid
 hym of þe multitude of his synnes, he wepid so þat he myght 240
 not speke. Then Seynt Bernard segh his contricion, he bad
 hym write his synnes in a byll and take it hym, and so he
 dyd. And Seint Bernard wolde haue red theym, and all þe
 wryting was do away.

Therefore now euery man and woman of gode condicions 245
 and wele-disposed must cum to Holy Chirch þis holy tyme of
 Lent, which tyme is acceptable to God, þat thorowe oure
 confession we may haue for oure synnes contricion and with
 oure merytory dedis to make satisfaccion, þat we may cum
 to that blisse of perpetuall saluacion. Amen. 250

230 God] 'fadyr of heuyn' add.
 H, om. R; sorowfull]. 'so'/sowfull H. 231 synnes]
 synne R. 232 þat] þo R. 233-35 bokes ...confession]
 boke of dep vpon þi sorowfull wepyng and holy confession
 it schall be clerely forgyfe þe R. 237 tyme] tymes R;
 lyved ...vycyously] had leued in viciouse leuyng R; Than]
 bot R. 239 life ...,synfull] synfull lyfe R. 240 þat]
 om. R. 243 And] whan add. R; theym] om. R; and] þan R.
 245 condicions] condicion R. 246 and wele-disposed]
 om. R. 250 Amen] om. R.

Worshipfull frenedis, we rede in þe gospels of þis
 day, Mathei 4^{to}, that oure souereyn Lorde Criste Ihesu was
 led of a spirite into desert that he shulde be temptid of
 [þe] devell. And when he had fastyd xl dayes and xl
 nyghtes, þe manhode hungred. Anon was þere present þe 5
 temptator, the fende, enemy to man, seying to oure Lorde on
 þis wise, "Si filius Dei es, dic ut lapides isti panes
 fiant" - if þou be verrey Goddes son of heven, seye, bid or
 commaunde þat these stones be made brede to mannys
 sustynaunce. Oure Lorde patiently answerid thus, "Non in 10
 solo pane viuit homo sed de" et cetera - mannys fode,
 sustinaunce and lyving is not allonly in brede but in
 euery worde þat procedith and gothe from þe movth of God.

Then þe fende toke vp oure souereyn Lorde God and
 sett hym vpon an high plynakle of þe temple in þe holy 15
 citee, saying, "Si filius Dei es, mitte te deorsum" - if
 þou be Goddes son, cum down, as who say: withoute mannes
 hande. "Quia scriptum est" - "For it is wrete", quod þe
 devell, "þat the aungelles haue by commaunde /56r ment
 þat thei shulde kepe þat þou shulde not hurt thi fote 20
 ageyns þe stone." To whom oure Lorde God saide, "Scriptum

HR

Item ...Quadragesime] dominica j^a xl^e R. 1 Worshipfull]
 w blank for rubrication R. 4 þe] om. H. 5 manhode] of
 hym add. R; present] presentid R. 7 þis] yis R. 8
 or] and R. 9 made] om. R. 11 sed ...cetera] om. R.
 12 allonly] onely R. 13 from] forme R. 14 fende]
 e(1) over er. H. 15 pynakle] pynacle R, pnnakle H.
 18 hande] helpe R. 19 the] om. R; by] in R;
 commaundement] she mayy hau (canc.) add. R. 20 kepe]
 þe add. R; shulde] schuldist R; fote] feet R. 21
 stone] stonys R.

est: Non temptabis Dominum Deum tuum" - scripture and
wryting seyth þat þou shuldest not tempt þi Lorde God.

Then eftsones the fende toke vp oure souereyn Lorde
God and sette hym vpon þe high parte of an hyll of a 25
mervelous height, where he shewed hym all kyngedams, all
regions, all riches and welthis of the worlde with all
delectable ioyes, saying on þis wise, "Hec omnia tibi dabo,
si cadens adoraueris me." "Fall down", quod the devell,
"and worship me, and I shall gife þe to rewarde all þat þou 30
seest biforn the." "Voyde and go hens," quod Criste, "þou
Sathanas, aduersary to man. Scripture seith þat þou
shuldest worship and reuerens þi Lorde God and be
obeshaunte to his onely seruice." Then the devell left oure
Lorde and vanysshed away, and then grete multitude of 35
aungelles cam and minystred to oure Lorde God. This is þe
litterall sence of þe gospell of this day.

But now let us retourne to þe bleg]ynnyng of þe
gospell and witte what spirite led oure souereyn Lorde God
into deserte. "In trewth," seyth Seint Gregory, "it was þe 40
Holy Goste þat led Criste to þat place where þe devell
shulde tempt hym." Yett ferthermore, mannes reson
mervelith þat oure souereyn Lorde, bothe God and man, whi
that he wolde suffire þe devyll to towch hym, for it is
saide befor in þe gospell þat [þe] devell toke hym vp and 45
sett hym vpon a pynacle of þe tempyll and eftsones vpon an
high parte of an hyll. Then þis is the question - whi God
wolde suffire þat?

22-23 scripture ...seyth] it is wrytyn R. 24-25 Lorde God]
saueoure Crist Ihesu R. 25 hym] om. R; high] hy3est R;
an] hy3e add. R. 25-26 of ...height] om. R. 26 all]
þe add. R; all] and R. 27 all] and R; welthis] welþe
R. 28 ioyes] ioy R. 30 þe] ?e alt. from y H; to]
þi add. R. 32 Sathanas] Sathan R. 33 worship and] om.
R. 33-34 be ...seruice] om. R. 34-35 left ...and(1)]
om. R. 35 then] a add. R. 37 day] d alt. from t H.
38 retourne] turne agayn R; to] vnto R; begynnyng]
bynnyng H. 38-39 begynnyng ...gospell] gospell of þis
day into þe begynnyng R. 39 souereyn] om. R. 41
Criste] oure lord R. 42 shulde] fynde to (canc.) add.
R. 45 þe] om. H. 46 a] þe R; eftsones] eft R. 46-
47 an ...an] þe R. 47 Then ...the] þan is (canc.) 'to
this' R; whi] þat add. R. 48 þat] hym R.

That famous doctoure, Seint Gregory, in his "Omelijs" answerith, seying thus, "The devell", quod he, "is chefe 50 cheftyn and capteyn, fadir and foundere of all slchrewe]s, and all fals, wicked and cursed peple be membres of pe devyll. Suppose ye not pat Pilate, pat sentenciously seid ageyns Criste for drede of pe Iewes, pat he was not a membre of pe devell? Annas, Cayphas, and Herode, and all 55 such? Yis, withoute fayle. Were pey not membris of pe devell pat pursued Criste vnto deth? The knyghtes pat put hym vpon pe crosse /56v and slough hym? [3is], plainly. What woundir or merveill shulde man haue than pat, p/er/missione diuina, by pe sufferance and pacience of 60 God, pe devell to [towche] hym, when he suffred the develles membris to lay handes vpon hym whan they bonde hym, [bett hym, pe bobyssyd hym and scornyd hym and] putte hym on pe crosse and slough hym? For all this was doo to schewe us example of pacience of pe blessid Lorde." 65

Then whan we be vexid or t[r]obled wrongfully of any wicked or cursed m[e]n pat be pe develles membris, we shulde draw us to pe trewe doctrine of God and his pacience and raper be meved and stirred to pacience then to vengeance. Beholde euery man in hymself what was pe 70 paciens of God whan he suffred as a meke lambe many iniurijs, wronges, vexacions for vs in his life and in his dethe.

49. That] pan pat R; Gregory] seyp (canc.) add. R. 50 answerith, seying] says and answerys R. 50-51 chefe cheftyn and] om. R; fadir] om. R; schrewes] schrewednes R, swere'r's H. 52 wicked] 'nes' add. R; peple be] om. R. 53 Pilate ...seid] (place canc.) Pylat that 'gaue' pat sentenc(iously canc.) R. 54 pe] om. R. 55 devell] 'and tho' add. R. 55-57 Annas ...devell] om. R. 57 vnto] pe add. R; knyghtes] kyny3t R. 58 hym] Crist R; vpon] on R; 3is] this is H. 60 permissione diuina] promissione diuina H, om. R; sufferance] souerance R. 61 God] 'pat' add. R; to] dop R; towche] tempt (to tempt canc.) H; suffred] sufferype R. 62 bonde hym] om. R. 62-63 bett ...and(2)] om. H. 64 all] om. R; doo] om. R; schewe] do (canc.) '3eue' R. 65 pacience of pe] pat R. 66 Then whan] pat what tyme pat R; trobled] trobelyd R, tobled H. 67 men] man H; pat ...we] om. R. 68 shulde drawe] schal dryue R; pe] 'pe' R; and] of add. R. 71 suffred] as muche add. R; iniurijs] and add. R. 72 wronges] and add. R; for ...life] trs. R.

Beholde ageynward how vnpacient þat we be. For if a man
 doo or say ageyns vs or vex us in oure bodies and in oure
 goodes, anon we be provoked to wrath to be venged vpon 75
 hem by comon lawe, or disclaundre hem, dispise hem, endite
 hem, outelawe hem, banne hem, curse hem, and all such.
 And if we may not haue oure entent, we shall yeve a proude
 worde with a grete threte, with bostes, crakes and lyes.
 This commyth of þe devell but not of God, for God 80
 patiently suffred of his mansuetude and mekenes.

Pacience may wele be likened to pure, fyne and chlos]e
 golde. Experience sheweth þat golde is previd and fyned by
 þe fyre. But as longe as any rust or vnclennes is in it,
 it smokith, þat is a syne þat it is not pured. But whan 85
 it cesith of smokeng, þan it is pure goulde, perfite to
 euery notable werke. Right so gostely, the paciens of a
 man or a woman is preved in aduersite as golde is bi þe
 fire. But whan it smokyth by grucchyng, bannyng and
 cursyng, þan 'hit' is 'not' pure golde of pacience. But 90
 whan a man suffreth with a quyete soule patiently
 aduersitees for Goddes loue, þan it is pure golde, whos
 brightnes shyneth in þe sight of God worthi to be put to
 euery notable werke.

Fygyre of þis I fynde in /Exodo/ 37, where God 95
 commaunded þer shuld be /57r made a candilstik of pure

73 vnpacient] impacient R; þat] om. R; a] any R. 74
 and] or R. 76 by] þe add. R; disclaundre hem]
 disclawndryng R; endite] or indityp R. 77 curse hem]
om. R. 78 yeve] haue R. 79 threte] throte R. 80
 This commyth] þes come R. 81 suffred] for to schew vs
add. R; mansuetude and] om. R. 82 fyne and] om. R;
 chose] chefe H, close R. 83 and fyned] om. R. 84 But]
 bot (canc.) 'for' R; it] hym R. 85 þat] whych R; þat]
om. R; pured] clene puryfied R. 86 þan] om. R; perfite]
 abyll R. 87 the] om. R. 88 a] om. R. 89-90 grucchyng
 ...cursyng] cursyng or bannyng or gruchyns R. 90 þan
 hit] þat R. 91-92 with ...aduersitees] quietly with
 paciens in aduersite R. 92 þan it] þat R. 95 in] om.
 R; Exodo] Leuitico HR; 37] 3^o R. 96-97 pure goulde]
trs. R.

goulde, [plyand] and ductible above. This candilstik shuld
 haue vij sokettes with vij golden lampes above them, and
 above pe lampis vij spowtes rennyng oyle to serve pe light
 in the lampis. 100

Moraliter, By pis candilstike of pure goulde, ductible
 and plyaund above, is vndirstonde a pacient man and woman,
 meke and obedyent to God, pat bi this pacience is plyaunt
 which way pat he be smytte with pe mailett or hamour of
 aduersytee. He is not broke by wrath, brussing hymself 105
 with grete othes, blasphemying pe name of God, but boweth
 hym to pe plesaunce of God, saying, "As God woll hauehit,
 so mote it be. Welcom be hys vysytacion." The vij sokettes
 with vij golden lampes shynyng be vndirstond pe vij vertues,
 pat is to say, iij dyvyne and iij cardinall vertues. The 110
 iij deuyne be feith, hope and charyte. The iij cardinall
 vertues be rightwisnes, wisdam, strenght and temporawnce
 or mesure.

The first, I saide, is feith - pou belevis fully in
 pe sacramentes of Holy Chirch and pe xij articles of the 115
 feith, as Holy Chirch techith the. The second is hope,
 trusting verrely aftir oure deserving to cum to pat blisse
 pat God bowght vs to with his precious blode. The thrid is
 charyte to God and to thyne evyn Cristen. The iijth is
 rightwisnes, to yelde euery man pat is his, pat is to say, 120
 first and principally to God worship and reuerence, love
 and drede, to Holi Chirch pi dettes and thi tythes, and do

97 plyand] om. H; above] above (canc.) 'above' ('and bowyng' canc.
 H. 97-98 shuld haue] schal be R. 98 above them] om.
 R. 99 spowtes] sokettys R; rennyng] with add. R; to]
 and (canc.) 'to' R; light] ly3tys R. 100 in the lampis]
om. R. 101 Moraliter] om. R; of] by this candilstik, of
rep. H. 102 and(2)] or R. 103 this] hys R; is] so
add. R. 104 which ...he] pat it may R; mailett] mallys
 R; hamour] hambrys R. 105 brussyng] bressyng R. 106
 boweth] lowep R. 107 woll] wyl R. 108 vysytacion]'of
 God' add. H; The] by pe R. 109 with] pe add. R; pe]
om. R. 110-12 The ...vertues] om. R. 112-13
 temporawnce or mesure] trs. R. 114 I saide] om. R; belevis]
2 ers. add. H, must beleve R. 115 pe xij] vij R. 116
 the] om. R. 117 verrely] om. R. 121 to God] 'to God'
 R; worship and reuerence] trs. R. 122 pi ...thi] dutys
 deuocions and R. 122-23 do no worse] om. R.

no worse to pine evyn Cristen nor say of theym then pou
 wolde pat he saide or did of pe, and pat is right. The v
 is wysdam, to knowe what gode is and what evyll, to knowe 125
 vertue from syn, and do pat vertue is and forsake synne.
 The vj is strenght, myghti to withstonde synne, as, if
 pou be temptid by pe worlde, the flessch or pe fende, by
 ony of the vij dedely synnes, as pride, envy, wrath, couetise,
 slouth, glotonye nor lechery, by pi gostely strenght as God 130
 his kny3t pou must myghtly withstande them. The vij vertue
 is temperaunce or mesure, pat is [to] say, mesure in hering,
 seeng, etyng, drynkyng, spekyng, smellyng, tasting,
 handelyng, goyng, hert thynking. And all muste be mesured
 and /57v done to pe plesure of God and helth of pi soule. 135

Then shall these golden lampes of vertue shyne. For
 ageyns pe presumptuous syn of pride shall shyne pe bright
 lampe of mekenes, ageyns cruell envye the ch[oy]s lampe of
 charytee, ageyns covetyse pe precious lampe of pouerte,
 agayns wofull wrath pe clere lampe of pacyence, ageyns 140
 slouth and idelnes pe gracious lampe of besynes, ageyns
 glotonye and excesse pe vertuos lampe of sobrenes, agens pe
 lothely lust of lechery pe lovely lampe of chastite.

I seid also per must be vij spowtis to powre and
 mynystre oyle into pe lampes, whereby is vndirstond pe vij 145

123 Cristen] to hym to do noo worse add. R; of theym] no
 worse of hym R. 124 wolde] woldist R; pat] om. R;
 saide or] om. R; right] 'ri3t' R. 125 gode is] trs. R;
 what] is add. R; to knowe] om. R. 126 do ...is] to do
 virtu R; forsake] leue R. 127 myghti] and my3t R; as]
om. R. 128 temptid by] tempt with R; fende] dewyll R;
 by] 'or' to R. 129 the vij dedely] pies R. 130 nor]
 and R; pi] pe R. 130-31 as ...kny3t] of Goddys my3t R.
 131 vertue] om. R. 132 to] om. H. 133 seeng] sayng R;
 spekyng] and add. R; tasting] and add. R. 134 goyng]
 and add. R. 135 and done to] to do R. 136 golden ...
 vertue] vij lampys and 'vij' vertues R; For] om. R. 137
 presumptuous ...pride] presumptuosenes of synne agaynys
 pride per R; bright] ly3t R. 138 choys] chefe H. 139-
 40 ageyns ...pacyence] trs. R (agayns woful wrap ...agayns
 couetyse). 139 precious] holsom R. 140 clere lampe of]
 lampe of clere R. 141 and idelnes] om. R; gracious]
 gloriose R; ageyns] pe (canc.) add. R. 142 and excesse]
om. R; vertuos] schynyng R; sobrenes] abstynence R. 143
 lothely lust] synne R; lovely] holy R. 144 per] er alt.
from u H. 145 into] vnto R.

yeftes of þe Holy Goste thurgh which by þe plentevous grace
of God [schal be mynistird þat all goode werkys entire and
increse in vs. For lyke as a lampe schynþ not whan þe oil
is void and powred owt, 'right' so withowt þe plentevose
grace of God goode werkys] profytte vs not. Wherefore, þat 150
þe light of pacience and sufferance in aduersytee be not
quenched and do oute, allmyghti God, fadir of mercyes, yefelp]
vs þe soft oyle of his mercy and gode grace if we woll be
his trewe foloweres. And forasmoch þat we haue synned and
offendid þe high maiestye of his Godhede þurgh oure synfull 155
lyving [and] haue deserued dampnacion by his rightwisnes,
lat vs make oure recours to his plentevous mercy, as did an
aunshent knyght that I rede of in a cronycle.

There was a knyght on a tyme þat thurgh neccligence
and mysghernaunce had offendid þe emperoure of Rome, for 160
which offence þe emperoure gaf iugement and by sentence
dampned hym to þe dethe and to be hanged, drawe and
quarterid. And when þis knyght herd þis hevy iugement and
sentence of dethe, with a myghty voyce he seyde to þe
emperoure thus, "O þou high and myghti prynce, also be it 165
þou haste iugged me to be dede, I appele from þi iugement."

Then the emperoure gretely mervelid to whom he shulde
appele sith þere was no man in erth above hym. Wherefore
þe emperoure askid hym, saying thus, "Sir knyght, to whom
woldest þou appele sith no iuge in erthe is aboue me?" 170

146 þe] whych (canc.) add. R; plentevous] plentevosenes of
þe R. 147-50 schal ...werkys] om. H. 147 werkys] indec.
ins. ab. l. R. 149 and] schyn (canc.) add. R; right]
'right' R. 150 þat] at alt. to ?and R. 152 and] þan
(canc.) 'nor' R; oute] ?'than' add. R; of] all add. R;
mercyes] mercy R; yefelp] yefe H, gyfþ R. 153 gode] om.
R. 154 trewe foloweres] louers R; forasmoch] inasmoche
R; þat] as R; synned] ben synners R. 156 and] om. H;
haue] om. R. 157 oure] 'a' R. 157-58 an aunshent]
amyscyent R. 159 There] þat (canc.) 'ther' R. 160
mysghernaunce] þat add. R. 161 by sentence] om. R.
162 þe] om. R; hanged, drawe] trs. R. 163 when] om. R;
þis(1)] þe R. 164 myghty] meke R. 165 also] þ (canc.)
add. H, how R. 166 be dede] dep R; þi] hyþe sentence and
add. R. 167 mervelid] manyshed R. 168 pere ...erth] no
iuge in erthe ys R. 169 Sir knyght] om. R. 170 sith]
I know R; is] om. R; me] ?q (canc.) add. R.

"My lordes, quod it, it is necessary and
 requisite to euery kynge to haue bothe rightwisnes and
 mercy. And forasmoch as I am dampned to be dethe by thy /
 58r ryghtwisnes, I appele to the high trone of py mercy,
 which is the higher parte longing to a prince and more 175
 worthier."

Then seyde pat mercyfull emperoure, "Now, sir knyght,
 forasmoch as pou haste appellede to my mercy, I graunte pe
 mercy, and I revoke the sentence of thi dethe and gyfe pe
 life." 180

This mercifull emperoure is oure sovereyn Savioure
 Criste Ihesu, "cuius oculi sunt super timentes eum et in eis
 qui sperant super misericordiam eius". The holy prophete
 Daud seith, "Oure Lorde God tenderly beholdeth all thoo
 pat drede and trust in his mercy." Hereto accordith pe 185
 holy appostle Poule, ad Titum /3^o, "Non ex operibus
 iusticie, que fecimus nos, sed secundum suam misericordiam
 saluos nos fecit" - we be not saved bi the rightfull
 werkis pat we werkid or wrought, but oure souereyn Savyoure
 hathe made vs safe by his grete mercy. 190

Then sith pe grete and plenteuous mercy of God is
 graunted to them pat be worthy, cum than to Holy Chirch and
 declare youre synfull lyving to God and Holy Chirch, pat we
 may be worthy Goddes endeles mercy, which graunte pat
 mercyfull [Lord] pat fasted xl dayes for mercy vnto mankynde. 195
 Amen.

173 pe] om. R. 175 longing] belongyng R. 176 worthier]
 worthy R. 177 knyght] om. R. 178-79 I ...and(1)] om.
 R. 179 thi] om. R; and] I add. R. 184 God] om. R.
 185 drede] hym add. R; in] to R. 186 3^o] 2^o HR.
 188 saluos] om. R. 189 werkid or] haue R. 190 grete]
 myche R. 192 them] pe R; be] is R. 193 we] 3e R.
 194 worthy] to haue add. R; Goddes] om. R; graunte] vs
 and yow add. R. 195 Lord] om. H; mankynde] man R.
 196 Amen] om. R.

12

55r

Item Dominica Prima Quadragesime

R/e/citetur euangelium vt supra. Beatus Maximus in sermone de Quadragesima seyth þe devell supposed euere þat Criste was [no] man for þe grete and infenye myracles that were wrought vpon erthe in his blessid birth and aftir in his life. "Wherefore", quod this doctoure Maximus, "the 5 devyll mused and seid thus in hymself, 'Quis est iste qui nesciente me hunc ingressus est mundum? Noui quid[em] quia de femina natus est, sed nescio vnde conceptus astat. Ecce mater, sed patrem investigare non possum. Partum video, / 58v sed non agnosco nascentem. Et quod st[u]pori meo 10 accessit, inconsueta lege pariendi et edito filio mater exultat [ut] uirgo'" et cetera.

"What is this", quod þe fende, "þat is born into þis worlde to me vnknowyng?", as who say: withoute synne. "Wele I wote he ys borne of a woman, but I knowe not how 15 [he] was conceyved. His modir I knowe, but I cannot wytte who is his fadir. The birth I se, but I can[not] knowe hym þat is born. And moste I merveil of all thing, ageyns lawe, kynde and nature, whan þis childe was born the modir was and is a clene virgyne and mayde as she was 20 befor." Thus the devill stode in dowte what he myght be that þus marvelously was born.

HR

Item ...Quadragesime] om. R. 1 Recitetur ...supra] om.
R; Recitetur] Rcitetur H. 30 no] om. H; infenye] many
R. 4 wrought] broȝt R. 7 hunc] om. R; Noui] non R;
quidem] quid H. 8 astat] exstat R. 9 Partum] parte
R. 10 Et] om. R; stupori] stupore R, stipori H. 11
inconsueta] consueta R. 12 ut] in H; et cetera] om. R.
13 this] he þat R. 14 to] om. R. 15-16 how ...wytte]
om. R. 16 he] om. H. 17 cannot] can H. 18 moste]
must R; merveil] how add. R; ageyns] þe add. R. 19
lawe] and add. R; and] of R. 20 mayde] madyn R. 21
beforn] borne R. 22 þus] so R.

Acording to this, Crisostimus, that famous doctoure,
 seith pat þe devyll had verrey knowlege by sygnes of
 scripture and prophecies pat Goddes son shulde cum into þe 25
 worlde and distroye his power bi his resurreccion.
 Wherefore, to haue verrey knowlege whedir Criste, pat had
 fastid xl dayes and xl nyghtes, was God or man, he wolde
 putte it in experience. And as Seint Gregory seith, in
 like wise as he temptid Adam and Eue and ouercam þem in 30
 paradise, so he temptid Criste in deserte, supposing to
 ouercum hym as he dyd Adam and Eue.

First the devell temptyd Adam and Eue by gloteny and
 ouercam theym when he[proferd] Eue to ete of þe frute of þe
 tre of life. Second he temptid them by pride and veynglory 35
 when þe serpent seid to them, "Eritis sicut dii" - what day
 or oure þat ye ete of the appill, ye shall be as goddes.
 Third tyme he temptid theym in covetise when he seid,
 "Scientes bonum et malum" - ye shall knowe bothe good and
 evyll. 40

So in þe same wise the devyll temptid Criste. First
 he gloteny when he shewed Criste a grete hepe of stones
 after þat he had fastid xl dayes and xl nyghtes, saying,
 "Si filius Dei [es], dic ut lapides isti panes fiant" - if
 þou be þe verrey son of God, byd, sey and commaunde þat / 45

23 Crisostimus] Crystostomus R; famous] clerke and add.
 R. 24 of] by R. 25 prophecies] profecy R. 27 whedir]
 pat R; pat] om. R. 28 was] and wheþer he were R. 31
 to] haue add. R. 34 proferd] propferd H, propheryd R;
 Eue] hym R; frute of þe] om. R. 35 Second] þe secund R;
 them] hym R. 36 when] þat add. R; them] hym R. 37
 oure] tyme R; þat] om. R; ye shall] 3e schal (canc.) rep.
 R. 38 Third tyme] the iij R; in] to R. 39 bothe]
om. R; and] from R. 42 stones] stone R. 43 and xl
 nyghtes] om. R. 44 es] om. H. 45 þe ...God] Goddys sone
 R.

59r þese stones be made brede. By þis þe dewell wolde
 haue knowen whedir he were Goddes son naturall or no. And
 if he had be, the devell wolde haue goe from hym. And if
 he had be verrey man and not God, he wolde haue ouercom hym
 by gloteny. But yett Criste answerd so and kept hym so 50
 close and covert in his answer þat þe devell myght not
 perceyve his Godhede nor induce hym to gloteny when Criste
 seid, "Non in sollo] pane vivit homo" et cetera - mannes
 lyving, sustynauce and fedyng is not allonely in brede
 bodily but in euery worde [þat] procedith frome þe movth 55
 of God gostely.

Secound þe devell temptid Criste in pride and
 veynglory. He bare hym into þe citee of Ierusalem and
 sette hym vpon a pynacle of þe temple. Doctours say þe
 pynacle was þe coueryng of þe temple and it was playne 60
 aboue to goo vpon, where doctours of lawe sett whan þey
 shulde speke to þe peple. And in þat place þe devell
 desceyvid many a man with pride and veynglory, and so
 purposed to haue deceyved Criste whan he seid, "Si filius
 Dei es, mitte te deorsum" - yf þou be Goddes son, cum down, 65
 as who say: withoute mannes hande or help. This temptacion
 Criste voyded paciently, saying, "Scriptum est: non
 temptabis Dominum Deum tuum." "Hit is writte", quod Criste,
 "that þou shuldest not tempt þi Lorde God."

47 haue knowen] know R. 47 naturall] 30 (canc.) '3e' R;
 no] nay naturall R. 48 be] Goddys son add. R. 51
 covert] hym add. R. 52 hym] to (canc.) add. R. 53
 solo] sole H. 54 is] standyþ R. 55 þat] om. H.
 57 Secound] þe secunde R. 58 veynglory] whane add. R.
 59 temple] as add. R; say] was add. H. 60 of] on R.
 61 of] þe add. R; sett] sat R. 62 þe(2)] pat R. 63
 so] he R. 64 seid] to hym add. R. 66 mannes hande or]
om. R; help] of mans hand add. R. 69 shuldest] schalt
 R.

The third tyme the devell temptid Criste by covetise 70
 whan he sett hym vpon an high hyll and shewed hym all þe
 kingdoms of þe worlde by worde, saying, "Hec omnia tibi
 dabo, si [cadens] adoraueris me" - all these kyngedoms
 and ricches þat be perein I shall yeve to the if þou wyll
 fall down and worship me. In this behest the devell lyed 75
 falsly, for it was neuere in his powere but [by] þe
 sufferance of God. Wherefore /59v Criste sharply
 rebuked hym when he seid, "Vade retro, Sathana" - voyde and
 goo hens, þou fals and sottell Sathana, þou devell.

In this, þat oure souereyn Savyoure Criste Ihesu 80
 rebuked þe devyll so sharply and not beforne but patiently,
 it is to vndirstonde þat a man in his owne iniuries and
 wronges and materes þat longe to hymself he shulde suffre
 patiently, but thoo materes and wronges þat be [put vnto]
 God a man shulde in [no] wyse suffre it but rebuke it in 85
 þe moste sharpest wise and defende Goddes matere aftir þe
 doctrine and example of God. For vnto than that þe devell
 toke more vpon hym than his powere was, God bad hym not
 voyde. But whan he vsurped vpon Goddes powere and myght,
 then God saide, "Voyde and goo hens", as who say: þou 90
 Sathanas, þou takest my power vpon þe, for þou haste no
 powere but [by] my sufferance. Wherefore voyde and goo

70 third tyme] iij R. 71 an] þe R. 73 cadens] procedens
 H; adoraueris me] et cetera R. 74 be] arn R; to] om.
 R; wyll] wilt R. 76 by] om. H. 78 Sathana] et cetera
 R. 79 fals] fowle R; Sathana] Satan R; þou devell] om.
 R. 80 Criste Ihesu] om. R. 81 beforne] to fersly R.
 82 þat] oure soueran saueoure rebuked þe dewle so scharply
 and not to fersly bot patiently it is to vndirstond þat rep.
 R. 84 thoo ...wronges] þat mater and wronge R; be] is
 R; put vnto] om. H. 85 a] and R; no] om. H. 85-86
 in(2) ...wise] most scharply R. 87 than that] þe tyme R.
 89 voyde] 'a'voyde H. 92 by] om. H; Wherefore] where'for'
 R.

hens, þou fals and cursed Sathanas. Thow shuld worship and
reuerens þi Lorde God and be obeyshaunt to his onely seruice.
Thus þe devell cowde not knowe whedir Criste were God or man 95
notwithstanding he put [it] in experience, for God wolde
holde þat knowlege from hym.

And Criste as a victorious conqueroure ouerecome þe
devell and had þe victory as Dauld did ouerecome þat gyaunt,
Goly, schewyng us example myghtely to resiste and withstonde 100
þe temptacions, suggestions and soteltees of þe devell.
Wherby, bi experience, if a victorius werroure desyre to haue
þe better and victory of his enemyes in batayle, descretely
[he must] avise hym and bethinke hym how by sum sottell mene
the capteyn on pat oper partye may be ouerecom, slayne or 105
cast down. For when a prince or a capteyne be ouerethrowen,
the peple on þat syde shulde sone be putte to flight. And
it hath be vused amonges gode men of warre, he that cowde or
myght ouerecom suche a capteyn, he shulde be made knyght /
60r or promoted to grete worship. Right so gostely, the 110
duke and capteyne of all synnes, vices and wrecchednes is
þe devell of hell þat had mankinde in captiuite and thraldam.
But whan þat oure souereyn and victorius Prince, Criste
Ihesu, toke oure nature vpon hym, anon þe duke of dampnacion,
þe devell, was cast downe and ouerthrowe. 115

Figure of þis, primo Regum 17. The Philisters had
ordenyd a grete gyaunt, Goly, a bastard, with a grete

93 þou] fowle add. R; Sathanas] Sathan R; shuld] schalt
R. 93-94 and reuerens] om. R. 94 obeyshaunt] obedient
R; onely] om. R; seruice] and mercy add. R. 95 cowde
not knowe] knew not R; were] was R; or] and R; man] and
add. R. 96 notwithstanding] now't'standing H; it] om.
H. 97 holde] kepe R. 98 victorious] venturose R.
99 victory] and þe hy3yre hand add. R; as] kyng add. R;
did] whan he add. R; þat gyaunt] þe grete R. 100 Goly]
Golyas R. 101 temptacions] temptacioun R; suggestions]
suggestion R. 102 Wherby] we may se R. 104 he must]
om. H; hym(1)] om. R. 106 a] þe R; a] om. R; be] is
R. 107 shulde] schal R. 109 suche] om. R; made knyght]
kny3tyd R. 110 grete] dignite or add. R. 113 þat] om.
R; souereyn] lord add. R. 114 þe] pat R; of] of rep. R.
116 17] om. R; Philisters] Philistys R. 117 Goly]
Golias (with canc.) R.

pewsauns of peple and beseged þe citee of Ierusalem, in
 which were the childre of Israell. This grete gyaunt Goly
 called dayly vpon þe childre of Israel, if ony of theym were 120
 so hardy, cum owte of þe citee and fynde hym bataile. And
 if thei wolde not, he seid he wolde destroye þe cite. And
 because þis gyaunt was so grete in making, there durst no
 man take þe bataile on hande.

Neuertheles amonges the mowntes dwellyd a man þat 125
 hight Isay þat had iij sonnys in Ierusalem. He called vnto
 hym his yongest son þat hight Daud, þat kept his shepe,
 saying þus, "Goo, þou my wel-beloued Daud, and vysytte
 þi brethryn in Ierusalem, and bryng me worde how þei do."
 So he toke forth his iorney toward þe citee as his fadir 130
 had commaundid hym.

Then thei þat were beseged in þe citee proclamed þat
 what man durst and wolde take þat batayle on hand and fight
 with þat gyaunt and ouercum hym, he shulde wedde þe klyn]ges
 doughter. Whan yong Daud herd this proclamed, he seid he 135
 wolde take þe battell on hande and fight with þat gyaunt,
 if he had armure for hym. Then þei þat were in þat citee
 saide vnto yong Daud, "What shuldest þou", quod þei, "doo,
 þat art but a childe - fight with such a comberous gyaunt?"
 To whom he answerd manly. "Care ye not for me," quod Daud. 140
 "I haue biforne this slayne a lyon and a bere þat wolde haue /
 60v destroyed my fadres flok, and'so I trust to God I shall
 distroy this cursed gyaunt."

119 the] om. R; This] þe R; gyaunt] captan R. 121
 hardy] to add. R. 123 gyaunt] gyawnt alt. from grawnt R;
 so] om. R. 124 hande] hym R. 125 mowntes] montans R.
 126 vnto] one to R. 127 son] þat was at home add. R.
 128 wel-beloued] sone add. R. 129 þi] iij add. R; do]
 in Ierusalem add. R. 130 forth] om. R; iorney] way R.
 132 proclamed] seyð R. 133 man] þat add. R; and(1)] or
 R; þat ...and] vpon hym to R. 134 with] Goly add. R;
 þat] þe R; kynges] kyngys R, knyges H. 136 þat] þe
 R. 137 þat(2)] þe R. 138 þou] do add. R; doo] om. R.
 139 þat] þou R; childe] to add. R. 140 he] om. R;
 Daud] for add. R. 142 so] om. R.

Then they wolde haue putte vpon hym þe armure of Kyng
 Saule to aray hym to bataile, but anon he kest it away, for 145
 it myght not serue hym. Then he toke a staf-slyng in his
 hande and putte v pellettes of stones in his scrip and sped
 hym to bataile. And forthwith he toke a stone in his slyng
 and cast it at the gyaunt and smote hym in þe forhede, and
 caused such a bresure þat he fell to þe grounde. And with 150
 þe gyauntes swerde he smote of his hede. And whan þe gyaunt
 was slayne, the Phylisters fled and þe childre of Israell
 cam oute of þe citee with ioye. And Daud wedded þe kynges
 doughtere.

By þis gyaunt 'Goly' is vndirstond þe devell þat thugh 155
 envye had all mankynde in thraldam, captyuytee and bondeship,
 callyng dayly vpon mankynde, as who say: who is so hardy
 þat dare take a day of bataile ayenst me? For þe devell
 had knowlege by naturall cognicion þat the nature of man
 was prived of grace and þat he myght not helpe hymself whan 160
 Adam had broke þe byddyng and precept of God. Quia "qui
 facit peccatum seruus est peccati" - for he þat synneth is
 bonde-seruante to synne. But allmyghti God behelde þe
 myschefe þat mankynde was [in and he send hys sone] from
 þe mow[n]teyn of heven. And seeng and knowyng þat his iij 165
 sonnes were beseged - þat is to sey, the stryn[th]es of þe
 soule in þe which is þe ymage of þe Trynyte - which iij

145 hym] with add. R; it] om. R; away] and voydyd hyt add.
 R. 146 Then] þat R. 147 putte] om. R; stones] and
 put hem add. R. 150 caused] gafe hym R; And] þan add.
 R. 152 slayne] þan add. R; Phylisters] felysciance R;
 fled] om. R. 155 þis] þe R. 156 thraldam] and add.
 R; and bondeship] om. R. 158 day of] om. R. 159
 cognicion] ?conuinccioun R. 160 þat] om. R. 161 byddyng
 and precept] commandement R. 162 facit] fecit R. 164
 in ...sone] om. H. 165 mownteyn] mowteyn H, montan R;
 And] he R; seeng] seyng R; þat] om. R. 166 the] iij R;
 strynthes] strynthys R, strynges H.

sonnes be mynde, wyll and vnderstanding, this mercifull
allmyghty God wolde not suffre pese iij sonnes to be put
to perpetuall [payn porþe þe] power of þe devell. Wherefore 170
he sende down his son, yong Daud, þe secund persone in
Trynyte, to take þe fourme of a seruante, nature of man,
þerrugh his humylite and mekenes, and to distroye þe
powere /6lr and pride of grete Goly, þe gyaunt, þe devell
of hell. And there þis yonge Daud, Goddes son, vndertoke 175
to save mankynde. And whan yong Daud, Goddes son, had take
þe nature of mankynde to fyght with þe devell, they wolde
haue putte vpon hym þe armure of Kyng Saule, þat is to sey,
wordis delitis. Whan þe Iewis wolde haue crowned hym kynge,
he fled and hid hym, as who say: I wyll not nore may not 180
be armed with þe armour of wordis delitis and worshippis.
And than þat mercifull Daud, Crist, Goddes son, gadred v
stones, þat is to sey, his incarnation, his precious passion,
his reuerent resurreccion, his marvelous ascencion, and þe
sending down of þe Holy Goste, and with one of pese stones, 185
þat is to say, with þe sure stroke of his precius passion,
cawsed [suche a bresure] in his brayne that he fell down to
þe grownde. And with þe same swerd of þe holy crosse the
develles powere was destroyed. And whan þe dol/or/ous
duke of dampnacion, þe devell of hell, was brought to 190

168 vnderstanding] vnderstonde R; mercifull] lord add. R.
169 pese] thos alt. from thoo R. 170 payn porþe þe] om.
H; Wherefore] where R. 172 to take] and toke R; þe]
om. R; seruante] þe add. R. 174 and] of R; of] þe add.
R; gyaunt] gynt 'gyant' R. 175 there] om. R; Goddes
son] þe sone of God R. 179 wordis] worldly R; delitis]
and wirschippis add. R; Whan] þan(~~d~~ canc.) R; wolde]
om. R; kynge] þan add. R. 180 nore] ne R. 181 þe
armour of] om. R; wordis] worldys R; worshippis] and
vaniteys add. R. 182 than] om. R; mercifull] lord add.
R. 184 marvelous] merciful R. 185 with one] om. R.
186 stroke] croke R. 187 suche a bresure] om. H. 189
destroyed] withall add. R; dolorous] dolous H, derke R.

grounde and þe pusaunce of his powere putte to flight,
 than was Daudid, Goddis son, weddild] to þe kynges doughter,
 þat is to sey, to Holy Chirch. And so was mankynde beseged
 and now is delyuerid from dampnacion bi þe bowntevous
 bataile of Cristes passion. 195

Cassil[o]dorus super Psalmum 139 vpon this verse,
 "Obumbrasti super caput meum in die belli", notably seith
 thus, "Bene diffinita est passio Domini in die belli,
 id est, quando diabolus est victus, infernorum claustra
 disrupta sunt, et captiui liberati sunt" - wele may þe 200
 precius passion of oure worshipfull Lorde and souereyn God
 be diffenite in þe day of a bow/n/tevous bataile, when þe
 duke of derknes, þe devell, is ouerthrowe, the boysteus
 bondes of þe clausuris of hell be disrupt and broke, and
 þei þat were captiuate, thrall and beseged now with ioye 205
 and gladnes be delyuered from the develles bondage and
 madnes. Thus oure souereyn Lorde Criste Ihesu, a victorius
 prince, mightily ouercome þe develles /6lv power and by
 his precius passion grauntith us of his plentevous mercy
 and grace, gyfyng us euerlastingly þe lyfe in the kyngdome 210
 of blisse.

To þe which place he bryng bothe you and me
 þat for vs dyed vpon þe rode-tree. Amen.

191 powere] was add. R. 192 weddid] weddyd R, weddis H.
 193 to(2)] canc. H; was] om. R; mankynde] þat was add.
 R. 194 and] om. R; bowntevous] gloriose R. 196
 Cassiodorus] Cassidorus H; super Psalmum] Psalmo R.
 197 notably] notabile R. 198 Bene] vnde R; diffinita]
 indiffinita H, disiuncta R; est] es R. 199 id est] om.
 R. 201 worshipfull] om. R; and souereyn] om. R.
 202 diffenite] infinite R; a] om. R; bowntevous] bowtevous
 H, bewtevos R. 204 clausuris] bothom R; disrupt] burston
 R. 205 captiuate] captiue R. 206 develles] om. R;
 bondage] of þe dewle add. R. 206-07 and madnes] om. R.
 207 Thus] and þus R; a] is R. 208 prince] and add. R;
 mightily] my'gh'ty hap R. 210 euerlastingly þe]
 euerlastyng R. 212 which] kyngdome and add. R; place]
 places R. 212-13 bothe ...Amen] vs et cetera R.

13

63v

Item Dominica Secunda Quadragesime

It is written in þe gospell of this day, Mathei 15^o,
 that oure souereyn Savyoure Criste Ihesu went oute into
 the parties of Tiry and Sydon. There wente a woman of
 Chanane from þe endes off the countrey, cryeng and saying
 to oure Lorde, "Miserere mei], fili Daud, filia mea 5
 male a demoneo vexatur" - haue mercy on me, þou son of
 Daud, my doughter is evell vexid with a devell. To whom
 oure Lorde answerd no worde.

Then þe disciples of Criste prayed, saying þus,
 "Dimitte eam quia cla /64r mat post nos", as who say: 10
 Lord, yeve her an answeere and let hir go, for she cryeth
 after vs.

"I am not send", quod Criste, "but vnto þe shepe
 þat haue perished of þe house of Israel."

Yett this woman wolde no[t] cesse but cam to oure 15
 Lorde and worshipped hym, saying þus, "Domine, adiuua me" -
 o þou Lorde þat arte mercifull, helpe me.

To whom he answeyrd, "Non est bonum sumere panem
 filiorum et mittere canibus ad manducandum" - it is not
 gode to take þe brede of childre and throwe it to dogges 20
 and houndes to ete.

HR Item ...Quadragesime] dominica ij^a xl^e R.
 2 oute] om. R. 3 There] and þer R; wente] owte add. R.
 4 Chanane] Canony R; the] þat R. 5 mei] me H. 5-6
 fili ...vexatur] et cetera R. 7 a] sprete a fowle add.
 R. 9 prayed] for hir add. R; þus] to oure lord add. R.
 10 nos] vos (canc.) 'nos' R; say] 'say' R. 11 an] om.
 R. 13 Criste] oure lord R. 15 not] no H; oure] þis
 goode R. 16 and worshipped] to wirschyp R

"Eciam, Domine - yees, Lorde," quod pis woman, "yett
pe smale welpis be fed and ete of pe crommes pat fall from
pe lordes tabyll."

Then oure mercyfull Lord seid to hir, "O mulier, 25
magna est fides tua" - o pou woman, pi feith is grete; as
pou woll haue it, so be it. And hir doughtere was made
hole pat same oure. This is pe litterall sence of the
gospell of pis day.

By pis woman of Chanane [is] vndirstonde euery synfull 30
soule. For as longe as pe soule ys infecte with dedely
synne, so longe is pe soule sogett to pe devell. For he
ledith it from syn to syn where pat he wolde, as Seynt
Austeyn vpon pe gospell declareth, "Like as a man ledith
a best whan he hathe hym tyed with a lyne or a cheyne, 35
right so hathe pe devell power over a synner."

Then this woman of Chanane, synfull mannes soule,
must goo oute from pe cuntreis of syn and forsake syn for
iij causes. First for the grete thraldam and bondship of
syn, quia "qui facit peccatum seruus est peccati" - for he 40
pat dothe synne he is bounde and a seruante to syn, Luce
4^o and Ioh[ann]is 8^o. And as ofte as man synneth, so oft
he dothe omage to pe devell.

The second cause whi man must forsake his synnes ys
for pe grete pouerte of syn. For like as pe thefe spoyles 45
a man and robbith hym of his goodes, so synne spoyleth the
soule and makith /hym/ pore of [pe] blisse of heven and
pryveth hym of all his goodis naturall, as of byrth, /64v

22 Eciam, Domine] om. R; yees] goode add. R. 25 mercyfull]
om. R. 27 woll] wilt R. 28 pat] pe R. 30 pis] pe
R; Chanane] Canony R; is] om. H. 32 sogett] subiecte
R; to] vnto R. 33 it] hym R; pat] as R; wolde] will
R. 34 Austeyn] seyb add. R; declareth] om. R; man]
woman R. 35 he] sche R; hym] it R; or] with add. R.
36 synner] synne R. 37 Chanane] Canany 'pat' is R.
38 must] 'nedis' add. R; from] of R; cuntreis] contre R.
39 bondship] bondage R. 40 facit] fecit R. 41 he] om.
R; bounde] bonde R; a] om. R. 42 Iohannis] Iohis H;
8^o] ix R; ofte] oftyn R. 44 man ...synnes] a man must
leue syn R. 45 like as] loke how R; pe] a R. 46 goodes]
goode R. 47 hym] hem R, om. H; pore] bare or robbyp hym
of goodys R; pe] om. H; and] 'also' add. R. 48 all] om. R.

kynred, bewtee, strenght, witt and wisdam. All þese it
maketh pore, nedy and febyll, as it is well figurd de 50
filio prodigo, that viciously wastid all his goodis by
lecherous lyving, Luce xv.

The third, synfull mannes soule must goo oute from
þe cuntreis of syn and forsake synne for þe grete infirmyte
and sikenes [of synne], as it is writte, Regum 5^o, howe 55
Naaman, [þat fowle lepire, went 'owt' of hys owen cuntre
vnto þe kyngdome of Israel for to be cured of hys
infirmite. By þis lepire Naaman] is vndirstonde euery
synne[re þa/t] horryble stinkep in þe syght of God. So
then þe synfull man must go from the lothely londe of 60
dedely synne by confessyon and contrycion and then cum to
the kyng of Israel, þat is to sey, oure souereyn Lorde God,
King of blisse, that he may cure hym of his sikenes of
lepre of dedely synne. For þese iij causes must synfull
man is soule goo oute from þe countrey of syn, as þe 65
woman of Chanane did.

And not allonly from þe cuntrey of synne, but also
from þe endes of synne, þat is to sey, from all þe
occasions of synne, as thus - occacion of glotony and
drunkenship, excesse taking of metis and drynkes, to erly, 70
to late, to oft, oft goyng to þe tavern or ale-house, of
drinking and etyng of þe more where he myght be susteynyd
with the lesse, or do any surffettes þat he [is] the worse

49. All] and all R; þese] synnys add. R; it] om. R.
50 maketh] 'man' add. R; it] om. R. 53 goo] be R; from]
of R. 55 of synne] is. H; writte] 'iiij' add. R. 56-
58 þat ...Naaman] om. H. 59 synnere] synne H; þat] þa
R, om. H; horryble stinkep] trs. R; horryble] orrybly R.
60 þe] þis R; from] owt of R; londe] contre R. 61 and]
om. R; contrycion] and satisfaccion add. R. 64 lepre]
lepir R. 65-67 as ...synne] om. R. 67 but] and R.
68 þe(2)] om. R. 69 occasions] occasion R. 70
drunkenship] in add. R. 71 oft] often R; oft] om. R.
72 etyng] takyng þer add. R. 72-73 he ...lesse] þe
lesse myght serue hym R. 73 þat] wherefore R; is] om.
H.

disposed; occacions of wrath and envye as fytyng, chying,
 bannyng, cursyng, detracc[i]on, sclaundres and lyenges; 75
 occasions of lechory [a]s idylnes, suspicious places and
 persones, ribawdry with vnclene wordes, kyssyng, handelyng
 and all suche. Wherefore counsellyth vs the appostle
 Poule, "Ab omni specie mala abstinete vos", 1 Thessalonicensum
 5^o - from all manere of braunchis of synne absteine you. 80
 For if pou woll kepe þe from synne, do not þat that longith
 to synne. And so shall a man goo oute from all manere of
 occasions of synne and live to þe plesure of God.

This woman of Chanane, synfull mannes soule, hape /
 65r a doughter vexed with a devell. This doughter [is] a 85
 corrupte and defyled conscience beyng in dedely syn.
 Wherefore he þat will þat his conscience be delyuered from
 þe devel and made clene from synne to serue God he must
 haue iij vertues condicions like to þis woman of Chanane.

First she had verrey feith and stedfast beleve, 90
 which feith oure Lorde commendid whan he seyde, "O mulier,
 magna est fides tua" et cetera - woman, þi feith is grete.
 For had she not had stedfast bileve and verrey feyth, she
 wolde not so longe a sought on his gode grace. So must
 euery man be stedfast in beleve, quia "sine fide impossibile 95
 est placere Deo" - for withoute feyth and trusty beleve may
 no man be saved.

74 occacions] occasion R; and] of R; fytyng] flytyng R.
 75 detraccion] detraccon H; sclaundres] sclandryng R;
 lyenges] lyng R. 76 occasions] occasion R; as] is H.
 77 kyssyng] and add. R. 78 Wherefore] þe apostil Paule
add. R; . 78-79 the appostle Poule] om. R. 79 1]
om. R. 80 of(1)] þis add. R. 81 pou] yow R; þe]
 yow R; that] om. R. 82 of] syn and add. R. 83
 occasions] occasion R; þe] þi R. 84 Chanane] Canonyth
 R; synfull] om. R. 85 a doughter] be R; a] þe R; is]
om. H. 86 and] a add. R. 88 devel] fynde R; from]
 þe (canc.) add. H. 89 vertues] and add. R; þis] þe R;
 Chanane] Canony R. 92 et cetera] o R. 93-95 had(2) ...
 beleve] ben so stedfast of beleue oure lord wold not haue
 hard hir R. 94 a] haue R. 96 trusty] stedfast R.
 96-97 may ...saved] no man may please God ne be sauýd R.

Second is pat pis woman of Chanane she sessid not to
 crye and pray to oure Lorde with instaunce for [pe] helth
 of hir doughter, saying, "Haue mercy on me, pe son of 100
 Dauid." For whom pe disciples prayed also to oure Lorde,
 "Dimitte eam quia clamat post nos", as who say: gode Lorde,
 gyfe hir favoure, here hir cryyng and yeve hir answeere,
 for she cryeth aftir vs. Right so in like wise, euery man
 pat his conscience is greved with synne must cry for mercy 105
 to oure Lorde. This crye, prayer and instance to oure
 Lorde is pe [benyng] voyce of clere confession with devoute
 prayer and thankyng to God.

The thrid, this woman of Chanane had grete mekenes
 when she callid hirsself a welp, whan oure Lorde seid vnto 110
 hir to preve hir mekenes, "Non est bonum sumere panem" et
 cetera - it is not goode nor lefull to take brede of childre
 and cast it to dogges and houndis. Beholde now hir mekenes
 in hir answeere, "Eciam, Domine, nam" et cetera - yis, pou
 mercifull Lorde, the smale welpis ete and b[e] fed with pe 115
 crommes pat fall from pe lordes table, as who say: mercifull
 Lorde, it is /65v trewth that pou sayest, for pat godenes
 pat pou haste disposed to pe childre of Israel I am not
 worthi to haue; but yett, mercifull Lorde, as pe welpis
 be fed with pe crommes pat fall from pe lordes borde, so 120
 pou wouche safe of thy grete godenes to shewe and graunte
 to vs pat be but welpis a littyll cromme of pi plenteuous
 mercy to refressh vs withall. Beholde, pis grete mekenes

98 Second] pe ij R; pat] om. R; Chanane] Canonye R;
 sessid] seyð R. 99 to] om. R; with] grete add. R;
 instaunce] instante R; pe] om. H. 100 pe] pou R. 102
 quia] alt. from qui H; nos] vos (canc.) 'nos' R; Lorde]
om. R. 103 here] for R. 104-05 man ...conscience]
 mans consciens pat R. 105 cry] to owre lord add. R.
 106 to oure Lorde] om. R. 107 benyng] begynnyng H.
 109 Chanane] Canony R. 110-11 vnto hir] per wordys R.
 113 it to] pe R. 114 in] and R; yis] om. R. 115 be]
 bo H. 117 trewth] trwe R; pat] pi grete R. 118 pe]
 pi R. 120 borde] tabyl R. 121 thy] pe R; grete]
 mercy and add. R. 122 be] he R; plenteuous] om. R.
 123 refressh] freshe R.

caused pat she had hir desyre, whan oure Lorde saide, "Fiat
tibi sicut vis" - be it to the as pou wolt haue it. And 125
pat same oure hir doughter was made hoole.

Right so euery defyled conscience of man with dedely
synne, yf he desyre to delyuer it from pe vexac[i]on of pe
devell, he must haue this grete vertue of mekenes pat pis
woman of Chanane had ageyns pe detestabyll synne of pryde. 130
For he pat hath pis grete vertue of mekenes shall haue iij
speciall rewardes graunted to hym. One is, he shall haue
of his prayers redy boon, graunte and exaudicion; second,
in his trouble and dissese he shall haue consolacion; the
third, aftir this life in hevyn to haue habitacion. 135

First rewarde - he pat hath pe vertue of mekenes of
his prayer he shall haue graunt and exaudicion. Ecclesiastici
35 scr[ibi/t/ur], "Oracio humiliantis se nubes penetrat" -
the devoute prayere of a meke man it thrilleth pe scyes and
gothe to hevyn. For Daud pe prophete sayth, "Respexit Deus 140
in oracionem humilium et non spreuit precem eorum", Psalmo -
allmyghti God beholdeth pe prayeres of meke men and neuere
dispiseth theire devoute prayeres. For experience sheweth
a man entrith not a lytyll postern-gate but he bow down
his hede. So it is of a meke man - the more meke pat he 145
inclyneth and boweth down, pe more high he shall ascende
vnto perfite ioye, quia "qui se hu /66r miliat exaltabitur".

125 wolt] woldist R. 128 delyuer it] be delyuered R;
vexacion] vexacione R, vexacon H. 130 Chanane] Canone
R. 131 mekenes] pat pis woman of Canone had add. R;
shall haue] om. R. 132 rewardes] virtus be R. 133
second] pe secund is R. 134 'in] 'in' R; his] om. R.
135 third] is add. R; this] present add. R; in ...habitacion]
he schall haue in heven abydyng and eternall habitacion R. 136
First] the fyrst R; rewarde] om. R; pe] pis R. 137 scribitur] scribiur R,
scrberere H. 139 thrilleth] thirllles R. 141 Psalmo] om. R. 142 God]
he add. R; prayeres] prayere R. 143 devoute prayeres]
trs. R. 144 but] yf add. R. 145 of] for R; meke(2)]
mekely R; pat] om. R. 146 high] hy3ere R; ascende]
astye R.

Iacobi 4, "Humiliamini in conspectu Dei et exaltabit vos" -
humble yow, be meke and lowe in the sight of God, and he
shall enhaunce you in þe kyngdam of blisse. 150

The second rewarde of a bening man - þat in his
troble and dissesse he shall haue consolacion. Experience
shewyth, the more þat a tree be charged and replessed with
frute, þe more the bowes enclyne and bow down. Right so,
a meke and a bening man, þe more þat he mekith hym, the more 155
[he] encreseth with gode vertues and grace. Psalmo,
"Humiliatus sum et liberauit me" - I haue humylied and
meked me to allmyghti God and he hath delyuered me from
the daungere of þe devell. Iudith 8, "Expectemus humiles
consolacionem eius" - with meke and lowly spiryte lett us 160
abide the consolacion and comforth of God.

The thrid rewarde to a meke man is þat aftir this life,
in heven he shall haue eternal1 habitacion. The wise man
seyth, "Humilis spiritu suscipiet misericordiam",
Pro/v/erbi/or/um - a man þat is meke in spirite shall haue 165
ioye and blisse euerlasting. Vnde Augustinus, "Si vis
capere [c]el[s]itudinem, cape humilitatem" - if þou wilt
take þe hight and worship in hevyn, take humilyte and
lownes in erthe. For oure souereyn Savioure Criste Ihesu
seyth by his euangelist, Mathei /19^o, "Sinite paruulos 170
venire ad me; talis est enim regnum celorum" - suffre and

148 et] ipse add. R. 149 humble] humile R; be ...lowe]
and meke yow low R. 150 enhaunce] inhanse R; blisse]
heven R. 151 man] is add. R. 152 shall] om. R.
154 the bowes] it must R. 155 meke] man add. R; man]
om. R. 156 he] om. H; vertues] werkys R; Psalmo] per
R. 157 Humiliatus] humilitatus R; humylied] humyled me
R. 159 Iudith 8] om. R; Expectemus] expectamus R;
humiles] et add. R. 160 lowly] low R. 162 this] hys
R. 163 habitacion] and dwellyng add. R. 164
misericordiam] sempiternam add. R. 165 Proverbiorum]
proerbium H, om. R; is] wyse and add. R. 167 celsitudinem]
selcitudinem H; humilitatem] humilitatatem H. 168
hight] hy3e R. 169 erthe] hert R. 170 19^o] 4^o HR;
Sinite] synyte R, simite H. 171 me; talis] mortalem R;
enim] autem ipsorum R.

lette smale and meke men, humble in spryte, cum to me, for
 þe kyngdam of heven longeth to þeym of right, where, whan
 we shall cum to þe blessid and precious place, we shall se
 oure mercifull Savioure his face as he is in oure nature 175
 ioyned to þe Godhede, with his blessid modir Maria and all
 seyntes, where the Kynge is trewe iustice and verite of
 the lawe. There is pete and charytee, the rewarde þere is
 ioye, welth and prosperite, and, what more, "þere may no
 ey se, nor ere here, nor hert thynke that þat gode /66v 180
 Lorde hathe ordenyd to his wel-beloued seruantes", prima
 Corinthiorum 2^o. To the which place of blisse bringe vs
 þat mercyfull Savioure Criste Ihesu þat bought us with
 his precious blode. Amen.

172 men] and add. R. 173 where] wherefore R. 174
 þe blessid] þat blysse R. 175 his face] om. R. 176
 Maria] Mary R. 177 verite of] w (canc.) very to R.
 178 is] love add. R; pete] pees R; þere] perof R.
 179 ioye] yoy R; no] none R. 180 nor(1)] om. R; þat]
 þe R. 182 To] the R; place of] ioy and R. 182-84
 vs ...Amen] bope yow and me þat fore vs et cetera R.

14

68r

Item Dominica Tercia Quadragesime

The holy euangelist Seint Luke in the gospell of þis day, Luce xj^o, rehersith how oure souereyn Savyoure Criste Ihesu voyded and drofe oute a devell from a man, and it was dombe and myght not speke.

I_anuensis, that famous doctor, vpon þe same gospell 5
seith þat þe devell ys moste besy to tempt man to synne in
þe holy tyme of Lent. Wherefore oure modir Holy Chirch
counsellith vs and exhortep vs to withstande myghtily þe
temptacions of þe devell and so be ware of his soteltees,
wyles and wrenches by þe gospelles /68v of pese iij 10
Sondayes þat be red in Holy Chirch in þe begynnyng of Lent.

For sum men the devell temptith but he may not
ouercom þem, [whyche ben goode men and perfite and wele-
disposyd by vertu, grace and holy leuyng,] which temptacion
is figured bi þe temptacion of Criste when þe devell 15
temptid hym in deserte, þat victoriously ouercam all
temptacions of þe devell, as þe gospell makith mencion
the first Sunday of Lent, Mathei 4^o.

Also þe devell temptith sum men and ouercomyth þem
and evill vexith them, and tho be such men and women þat 20
wollwilfully abyde in dedely 'syn'; which temptacion is
figured by þe doughter of þe woman of Chanane, which
doughter was evyll vexid of a devill, as þe gospell of

HR Item ...Quadragesime] dominica iij xl^e R.
1 The] this R. 2 xj^o] he add. R. 4 was] made hym R.
5 Ianuensis] Ianuens R; gospell] om. R. 6 tempt] a add.
R. 9 so] to R; soteltees] sle3tys R. 10 wyles] om.
R; gospelles] barred 11 H. 12 sum men]?alt. from sume
R. 13-14 whyche ...leuyng] om. H. 16 all] þe add.
R. 17 temptacions] temptacion R; mencion] on add. R.
20 tho] þei R. 21 woll] om. R; abyde] abydyp R.
22 Chanane] Canone R. 23 of] with R.

pe 2 Sonday of Lent reherseth, Mathei 15.

Also pe devell temptith [sum /m/en] and ouercometh 25
 pem, but by confession and contricion the devill is eiecte
 and casteoute, which temptacion is figured bi pe gospell
 of pis day, where it is seyde pat oure souereyn Lorde God
 Criste Ihesu voyded and drofe oute a devell of a man, and
 it was dombe and myght not speke, Luce xj^o. 30

Also sum men pe devill temptith and ouercommyth
 them, but yett he is cast oute and voyded by confession.
 But anon pe devill entrith in ageyn by recidiuacion and
 custom of synne and makith hym wors pan he was beforne,
 which temptaci]on is figured in pe ende of pe gospell of 35
 pis day, "Cum immundus spiritus" et cetera.

But first nowe I axe pis question: whi and for what
 cause was pe devell dombe pat Criste drofe oute of pe man?
 Effectiue I answeere and say, for pe devell in whom he
 inhabiteth hym he maketh hym dombe. Wherefore it is to 40
 wite pat allmyghti God of his godenes yevith to man and
 woman a tounge to iij offices.

First, pat a man shuld prayse and lawde his God.
 Isaye pe prophete witnessith, "Populum istum forma]ui] michi
 et laudem meam narrabit", Isaye 43. Oure souereyn Lorde 45
 God seith by his prophete Isaye, "This peple haue I
 fourmed and made aftir my resemblaunce and similitude,
 pat with his tounge he shulde yeue me laude and praying."

24. 15] 4^o R. 25 Also] so R; sum men] sumen alt. from
 sume R, om. H. 26 pem] pen R. 28 pat] of R; God]
om. R. 29 of] frome R. 30 it] he R. 31 sum men]
 sume R. 32 cast ...voyded] trs. R; voyded] avoyded R.
 35 which] pat R; temptacion] temptacon H, tempacion R;
 ende of pe] om. R. 36 et cetera] om. R. 37 nowe]
om. R. 39 Effectiue] om. R; devell] pat was dum pat
 Crist drove oute of pe man and add. R; in] om. R.
 40 inhabiteth] inhabetid R; maketh] made R; hym] om. R;
 Wherefore] om. R. 42 to] for R; offices] thyngys R.
 43 prayse and lawde] loue and prayse R; his] lord add.
 R. 44 formaui] formam H, seruauit R. 46 This] pes R. 47
 resemblaunce] remembrans R.

The second, God hathe yeve man a tounge that he shulde
 wyth /69r his tunge edifye, counceyll and stirre his even 50
 Cristen to God. Vnde Isaye 50, "Dedit michi linguam
 eruditam ut sciam eum suscitare qui lapsus est verbo."
 "That gode Lorde, my makere," quod Isaye þe prophete,
 "hath yeve me a tunge of wysdam to edifye, enforme and
 stirre to God hym pat is fall in synne." 55

Also God hathe yeve a man a tunge to accuse hymself
 by confession and schrift of movth. Iob 42, "Idcirco
 me reprehendo et ego ago penitenciam." That holy prophete
 Iob seith, "I accuse myself and do penaunce." Et Iacobi
 5^o, "Confitemini alterutrum peccata vestra." Seint Iame 60
 þe appostell counsellith euery man to knowlege and confesse
 his syn to God and Holy Chirch.

But it is to wytte þat a synnere vse not his tunge
 to pese iij, and þerefore by reson he is made dombe. First,
 he prayseth not his God, for [by] his fals tounge and cursed 65
 custom of synne he blasphemeth his Lorde God. Ecclesiastici
 /1/5, "Non est speciosa laus in ore peccatoris" - for þere
 is no lawde nor praysyng to God in a synners tunge.
 Suppose ye not that all fals lyers, detractours and all pat
 willfully and falsly forswere theym pat þei prayse God 70
 with her tunge? And as for lyers, thei breke Goddes precept
 where it is seid, "Non dices falsum testimonium" - thow
 shall not bere no fals witnes. And as for detractoures and
 sclaunderers, it is expressid ageyns Goddes commaundement

49 yeve] a add. R; that he] oft tyme þat R. 50 wyth his
 tunge] om. R; edifye] and add. R. 51 50] om. R. 54
 enforme] informe R. 55 God] gode R; hym] þem R; is fall]
 ben fallyn R; synne] and wrechednes add. R. 56 Also]
 and also R; God] þe gode lorde R; a man] them þat ben
 fallyn in synne and wrychydnes R; hymself] hemselfe R.
 57 42] 24 R. 58 reprehendo] reprehendam R; ego ago]
 agam ego R; prophete] man R. 60 5^o] om. R. 63 vse]
 vsyp R. 65 God] goode R; by] om. H. 66 Lorde] om. R.
 67 15] 5 H, quinto R. 68 nor] and R; a synners tunge]
 þe mowþe of a synere R. 70 willfully] and all pat wylfully
rep. R; prayse] please R. 71 precept] commandement R.
 74 sclaunderers] disclawderes R.

where it is sayde, "Non occides" - thow shall no man slee, 75
that is to sey, nopir bodily nor gostely, but do and say
of pyne evyn Cristen as pou woldest he did to the. And pei
pat do contrarye be cursid iiij tymes in pe yere by pe
Grete Sentence.

And [he] pat falsly and willfully forsweres hym on 80
a boke or on eny opir holy thinge he dothe iij thynges.
First, whan he leyith his hande therevpon, the devyll kepith
hit in his warde vnto he be schrive, insomoch pat, whan he
takith mete or drynke or do any pinge with pat hande, he
takith it with pe devylles hande. Prouerbiorum 6, 85
"Defixisti apud extraneum manum tuam; illaqueatus es[t]
verbis oris tui et similiter captus propriis [sermonibus]."

Second, he pat forswerith hym forsakes pe holy
wordes /69v pat be conteyned in pat Holy Boke and all
pe suffrage of Holy Chirch, as messes and all gode dedis. 90

The thrid, he pat forswerith hym wittyngly and wilfully
he is aboute in all pat he may to do God testifye and bere
fals witnes. Quia secundum Augustinum, "Iurare est Deum
testem adducere." And pat offence grevith more God pan did
pe Iewis whan pei slough Criste and putte hym on pe crosse. 95

Wherefore all such be acursed euery day of euery
preste and clerk, saying pus, "Maledicti qui declinant a
mandatis tuis" - cursed be pei pat breke pi lawes. But
these be Goddes commaundementes, "Non assumes nomen Dei
tui in vanum" et "Non dices falsum testimonium" - thow 100
shall not take pi Goddes name in vayne nor bere no fals
witnes. But he pat is wilfully and falsly forsworn he

75 shall ...slee] schalt not sle no man R. 76 do and say]
trs. R. 77 woldest] pat add. R; did to] seyde of R.
78 do] pe add. R; cursid] accusyd R. 80 he] om. H;
willfully] cursydly R; forsweres] forswere R; hym] hem R;
on] vpon R. 81 on] om. R. 82 therevpon] a boke add.
R. 83 warde] awarde R; be] bep R; pat] om. R. 84
do] dop R. 86 Defixisti] direxisti R; illaqueatus]
?illanquater R; est] es H. 87 verbis] verbum R; captus]
es add. R; sermonibus] hominibus H. 88 Second] pe secund R;
hym] he add. R; forsakes] forsake all R, pat add. H.
89 pat be] om. R; Holy] om. R. 90 suffrage] suffrages
R; Chirch] churches R; gode] holy add. R. 91 wittyngly
and wilfully] trs. R. 92 in] om. R; testifye and] om. R.
93 Deum] in add. R. 94 adducere] vocare R; pat offence]
he offendyd and R. 95 Criste] hym R. 98-99 lawes ...
Goddes] om. R. 100 tui] om. R. 101 shall] schalt R;
pi] om. R; no fals] nō fals rep. H.

dothe contrary to pese ij - ergo excommunicatus est. And
 all such swerers be werse pen þe devell, for by þe sufferance
 of God he is hardy and bolde to do all evyll. And thei be 105
 worse pan Iudas pat solde Criste for xxx^{ti} pens. But
 nowadayes Criste is solde with grete othes for lesse than
 iij half-penyis amonges men of craft. And if so be pat a
 man woll repreve þem þerefore, thei say, "I may not elles
 sell my ware and caffere nor þei woll not beleve me but I 110
 swere." But be ware of pat, for þei say ageyns consciens.

I fynde written of a Lumbard pat hight Hubertus de
 Burgo, pat was beryed in þe frerys prechours at London,
 pat had with 'hym' a squyere dwelling pat horribly wolde
 swere at euery worde pat he shulde speke by þe precious 115
 hert of God, bi his body, by his woundes, by his eyen, and
 be euery parte of his blessid body, pat it was horrible and
 hevy to here. At þe last he was sike, and as he lay, he
 sawe a faire lady entering into the chambre and bere a childe
 in hir armys cruelly woundid on euery parte of his body. 120

To whom þis sike man seyde, "O fayre lady, is not pat
 thi childe?"

"Yis, for sothe," quod she.

"Quis illum sic verberavit?" Who hath so woundid /
 70r hym?" quod the sike man. 125

"Thow cursed tyraunt with þi periuries and horrible
 swering þus þou haste delacerate his blessid body. And he
 shall be thy iuge and rewarde the as þou haste deserued."

And with this pat fayre lady vanysshed away. Than
 he cryed and tolde openly pat he [had] seen and herd, and 130

103 ergo excommunicatus est] quod est communicatus R. 104
 all] om. R; such] fals add. R; devell] dewlys R; for](p
 canc.) add. R. 106 pens] platys R. 108 iij half-
 penyis] þe halfe mony R. 108 so be pat] om. R. 109 woll]
om. R; þerefore] om. R. 110 caffere] c'h'affere H,
 chafere R. 111 for] om. R; þei say] þou says R. 112
 written] om. R; pat] om. R; hight] was callyd R; Hubertus]
 Vbertus R. 113 frerys] frere R. 114 squyere] swerere
 R. 115 at] pat R. 116 by his(2)] om. R. 117 blessid]
om. R. 118 as he lay] om. R. 119 bere] beryng R.
 120 on] in R. 122 thi childe] chyld þyne R. 124
 verberavit] vulneravit R. 126 tyraunt] tarand R; periuries]
 periury R. 128 be ...and] om. R. 130 pat] what R;
 had] om. H.

seid thus, "The devell shall haue bothe my body and my soule." And so withoute contrycion wrecchedly he dyed and was dampned.

I saide also, he pat is a synner he edyfyeth not his even Cristen but rather disceyveth them, whan with his fals 135 and cursed tunge he malyciously disclaundreth his neighboure. For it is to wytte, as Ianuensis seith, there be iij manere of tungen. [One of them is Goddys tong,] anopir is mannys tunge, and the thrid is pe develles tunge. He pat speketh with Goddes tunge he spekith and remembreth all pat 140 perteyneth to Goddes worship and helth of his owne soule. Manny[s tong] spekith contynuelly of pe worlde and of pat pat perteyneth to pe body - "qui de terra est de terra loquitur". But the develles tunge euere is redy to disclaundr good men, redy to speke all harlotry, rebawdry, 145 vnclene wordes, redy to lyes and lesynges, redy to make devysion, discorde and discencion, for pat is his felycyte and his ioye. But euery man be ware of pe develles 'tunge' for the consuetude and custome of suche fals detractors late or neuer wolde be correctid nor forsake pat cursid 150 custom of synne.

I fynde wrytte of a knyght pat had iij sonnes at scole with a maister. This knyght vpon a tyme sent for pe maistere and pe childre and enquired of pe maister of the 155 disposicion of his iij sonnes.

The maister answerd and seid that 'pe' holdest son wolde oft stele and bribe his felows thinges in the scole and othir places where he myght cum thereby. The second son

131 devell] dewles R; haue] 'haue' R. 132 so] om. R; withoute] 'with'owte R. 135 them] hym R; whan] om. R. 136 he] pat add. R. 137 as] pat R; Ianuensis] Ianuence R. 138 One ...tong] 'Godys tonge' H; is(2)] a add. R. 139 and] om. R; is] om. R; He] he rep. H. 141 owne] om. R. 142 Mannys tong] mans tong R, manny and er. add. H. 143 qui] quia R. 144 euere is] trs. R. 145 disclaundr ...to] om. R; all] om. R; rebawdry] and add. R. 146 lesynges] lesyng R; redy to make] om. R. 147 devysion] diuisions R; discorde] discordis R; and] om. R. 148 his] om. R. 149 consuetude and] om. R; fals] om. R; detractors] detrac(to canc.)'ur'rs H. 150 wolde] wil R; nor] and R. 153 a(2)] day or add. R; maistere] of chylðren add. R. 154 enquired] inquiryd R; of(2)] om. R. 155 his iij sonnes] pe chylðre R. 156 holdest] eldist R. 156-58 wolde thereby] is disposid of hys body to be viciouse and lecherouse in hys levyng R.

was disposed to be vicious of his body and lecherous in his
 lyving. "But the yongest is pe grettest lyere and 160
 disclaunderere and fals of his tunge as euere any man herd
 of."

Then the knyght sayde, "As for myne oldest son pat
 is disposed to stele and bribe, I shall yeve hym goodis
 inowe. For pe second son pat is disposed to incontinence 165
 and vicious lyving, I shall do hym to be maryed in haste.
 But the third pat is a lyer and a detractoure of his evyn
 Cristen, it woll neuere be amendid but if his tunge be
 kytte owte of his hede." Quia "vir ling[u]osus non
 dirigitur in terra." Wherefore it is gretely /70v to 170
 drede a disclaunderous tunge.

I rede in "Fasciculus Morum" pat vpon a tyme a fals
 disclaunderere of his neighbours dyed sodenly withoute
 repentaunce and confession. And within iij nyghtes
 aftirward, dyuerse of his neighboures sawe hym in an 175
 horrible likenes with a brennyng tunge hanging from his
 movthe down to pe grounde, and contynually [he] toke it
 vp into his movthe and pen put it oute ageyne. Then pei
 pat sawe pis dredefull sight charged hym bi pe vertue of
 Cristes passyon to tell what he was. 180

"I am suche a man", quod he, "pat euere delyted in
 disclaundris, detraccions and bakbytinges of myne even
 Cristen. And I am now pus tormentid and dampned withouten
 ende. For by pat parte pat a man synneth by he shall be
 ponysshed." 185

159-60 was ...lyving] wold often tymes brybe and stele hys
 felaws bokys and oper thyngys in pe scole and in oper places
 where he may come perby R. 160 yongest] sone add. R.
 161 euere] om. R; herd] may here R. 163 knyght] kynyst R;
 oldest] eldist R. 164-65 stele ...inowe] incontinence and
 viciose levyn I schall do hym to be maryed in hast R. 165
 For] om. R. 165-66 incontinence ...haste] bribe and stele
 I schal gyfe hym godys ynowe R. 167 third] sone add. R.
 169 linguosus] lingosus H. 172 Fasciculus] fassiculus R.
 173 of his neighbours] om. R. 173-75 sodenly ...aftirward]
om. R. 175 dyuerse] and one R. 176-77 hanging ...
 movthe] trs. R. 177 he] om. H. 178 into] in R; pen]
om. R. 180-81 what ...am] 'what he was I am' R. 182
 bakbytinges] bakbytyng R. 184 by] om. R; parte] party R;
 he] om. R.

But so wolde God pat we had amonges us as Virgilius
 had. We rede pat Virgli]lius, pat grete poet, he made a
 grete brasyn hede euere gaping with sharp tethe as rasours,
 and sette pe hede in pe myddes of the citee of Rome. And
 if any man had disclaundred anoper; the disclaunderere he 190
 shuld haue be brought to pe hede and put his hand in pe
 gapyng movth of pe brasyn hede. And if he had not
 disclaundred pe persone nor lyed on hym, than his hande
 shulde be saved. But and he had falsly lyed vp[on] hym,
 sodenly the tethe shuld go togiddir and chop of his hande 195
 bi pe arme. I doute it not, if that hede were here and
 [we] had pat lawe, we shulde see many an handeles man and
 woman in pis tovn and in opir. Wherefore of all thinges
 in pe worlde it is moste to drede a lyer and disclaunderers
 tunge, for it is the develles tunge. And thei pat vse pe 200
 develles tunge thei edifye not theire even Cristen but
 rather distroye theym. Wele may all suche be called dombe.

I seyde also pat a synner is dombe pat accuse not
 hymself to God in his confession. "Qui abscondit scelera
 sua non dirigitur; qui autem confessus fuerit et reliquerit 205
 eam misericordiam consequetur", Prouerbiorum 2/8/ - he that
 hydith and disclose not vicyous lyving by confession he is
 not dressyd /71r to Godward nor worthi to be Goddes childe.
 And he pat hape the grace to be confessid and forsakes his
 syn, withoute faile he shall haue mercy and shall be 210

186 so] om. R; pat] om. R; we] ?alt. from he H. 187
 We] I R; Virgilius] Virglius H; poet] clerke R. 188
 sharp tethe] tepe ascharpe R; as] a add. R; rasours]
 rasure R. 189 myddes] myddyst R. 190 he] om. R.
 191 haue] om. R. 192 pe] (disclaunderere schuld be bro3t
 to pe hede canc.) add. R. 193 on] vpon R. 194 saved]
 (?souw canc.) sownde R; and] yf R; vpon] vp H. 196
 arme] (h er .)arme H; doute it not] fere me R. 196-97
 if ...lawe] and pat lawe were here R. 197 we] om. H; we]
 per R; see] be R; an] om. R. 198 in opir] om. R;
 Wherefore] perfore R; thinges] pyng R. 199 moste] for
add. R; and] a add. R. 202 may] (I canc.) pan add. R;
 dombe] d alt. from t H. 203 pat] om. R; accuse] accusep
 R. 205 dirigitur] dirigitur R; reliquerit] liquerit R.
 206 eam] peccata sua R; 28] 20 H, 26 R. 207 disclose]
 discoueryp R; not] hys (hi canc.) add. R; vicyous] synneful
 R. 209 the] om. R; forsakes] forsake R. 210 shall be]
om. R.

verrey seruante to God.

Hit ys to vndirstonde pat iiij thinges lette
 confession, pat causeth men pat clerely thei woll not be
 confessid but be as dombe men. First, schame of his synne.
 Ageyns peim Seint Bernard seith, "O insania, rabies peccatoris,
 [ablu~~y~~/pudet] et inquinari [non] pudet." "Se the foly and 216
 wodeness of a synner", quod Seint Bernard, "pat is aschamed
 to declare hym by confessyon, pat is not aschamed to be
 defiled with synne to his confusion."

The second is hope of longe life. Ageyns pat the 220
 wise man writeth, "Ne tardas converti ad Dominum et ne
 differas de die in diem; subito enim venit ira Dei" - be
 redy, pou synfull man, to turne to pi Godward, and differre
 not pi confessyon from day to day, for pe vengeaunce and
 wrath of God is sodenly sent. 225

The thrid is ypocrice, fals-feyned holynes or veynglori.
 For he pat is an ypocryte he scheweth fals symilacions. He
 seith to hymself, "I am in mennys reputacion holde gode and
 holy in lyving. Whi shuld I knowlege me gilty in pat synne
 or in pat synne?" 230

The fourth pat lettith a man to be confessid is drede
 of penaunce. Ageyns all suche seith Seint Bernard, "qui
 fortis fuit ad malum impotens/ se dicit ad [bonum]" - he
 pat is myghti and stronge to do evill he seyth he is impotent
 and febill to do gode dedis. 235

Wherefore he pat vseth not his tunge to pe lawde and
 praysyng of God, nor to pe edificacion of his even Cristen,

212-14-lette ...men] per bene pat lettes men clerely to be
 confessyd (and forsake hys withowte fayle canc.) R. 214
 First] the first 'is' R. 215 Seint Bernard seith] trs.
 R; rabies peccatoris] om. R. 216 ablui pudet] abluupudet
 R, om. H; et] om. R; inquinari] inquinary R; non] om. H.
 217 synner] synne R. 223 to pi] pe to R. 225 sent]
 fete to pe synnere R. 226 feyned] fenying R. 227 is]
 (a man canc.) add. R; symilacions] symulacion R. 229
 in(1)] my add. R. 230 in] om. R. 231 fourth] is add.
 H. 233 impotens] impotentem R, impotestatem H; bonum]
 dominum H.

nor accuseth hymself in his confessyon, he is made dombe
 as a devill. Therefore we shall beseke pat mercifull
 Lorde, pat this day made pe dombe man to speke and voydyd 240
 hym of the devill bi pe myght of his Godhede, so dispose
 vs that we may preise hym to oure saluacion, that it be
 to oure even Cristen edyficacion, and clerely to accuse
 vs in confession that we may com /7lv to pat blisse pat
 he bought vs to be his precious redempcion. Amen. 245

238 his] om. R; dombe] man add. R. 239 as a] of pe R;
 beseke] beseche R. 241 hym] om. R; the] a dum R.
 242 that it be] and R. 245 redempcion] passion R.

15

75v

Item Dominica iiij^{ta} Quadragesime

Reuerent and worshipfull frendis, oure souereyn
 Savyoure Criste Ihesu shewed a grete myght of his Godhede,
 as pe gospell of Seint Iohn witnesseth this day red in
 Holy Chirch, whan þat gode Lorde fedde and refresshed with
 v loves and ij fysshes v m^l peple beside women and
 children, as doctour[s] say].

5

Ianuensis, þat famous doctoure, writeth and seith
 þat this Sonday hath ij names. It is cal /76r lid
 "dominica de rosa" and "dominica de panibus" - Rose
 Sonday and Lofe Sonday.

10

It is called þe Sonday of the Rose. Cause why? For
 that day the Pope of Rome in olde tyme yerely was wont of
 custome to bere a rose of goulde aboute þe citee of Rome,
 þat was redolent with swete-smelling spices and bawmes,
 which rose he gafe yerely to þe senatoure of Rome in signe 15
 and token þat bi penaunce we shall haue recreacion and cum
 to comfort, that is to sey, to Criste Ihesu, þat is
 signyfied bi þe rose. Wherefore pere nedith no man to be
 wery of penaunce, knowyng verily to haue Criste Ihesu to
 his recreacion in his ende, þat is þe rose of all refrigery, 20
 solace and comfort. Wherefore seith þe euangelist, Mathei
 5, "Beati qui lugent, quoniam ipsi consolabuntur" - blessid
 be þei þat mowrne and be sorous and hevy, þat is to say,
 for þeire synnes, for þei shall be comforted in perpetuall
 blisse.

25

HR

Item ...Quadragesime] dominica iiij^a xl^e R. 2 his] om.
 R. 3 witnesseth] wittnes R. 6 doctours say] doctour(and er.)
 H. 7 Ianuensis] Ianuence R. 8 ij] maner of add. R.
 ll It ...For] om. R. 14 was] made add. R; swete] om.
 R; smelling] flowrys add. R. 17-19 þat ...Ihesu] om.
 R. 20 refrigery] frygery R. 23 be ...hevy] sorowen
 R.

Also þis Sonday is called Lofe Sonday for þe cause,
 as I seid beforne, as þe gospell makith of mencyon, þat
 oure souereyn S_avioure Criste Ihesu fedde and refresshed
 v m^l peple with v barly loves and ij fysshes, which
 litterall sens is þus: oure souereyn Lorde God went on 30
 þis halfe þe See of Galile which is called Tybyryadis,
 and grete multitude of peple folowed hym of dyvers countrees
 for to se þe grete multitude of myracles þat he dyd. Then
 he went vp on a hyll where he satte and taught his
 disciples. And when þat mercifull Lorde sawe and behelde 35
 þe grete multitude of peple þat folowed hym, he seid to
 Phillip, one of his disciples, "Vnde ememus panes ut
 manducent hij?" - where shall we bye brede for þe peple,
 þat þei may ete? Thus seid þe gode Lorde to tempt and
 assay his disciple what he wolde say, for þat gode Lorde 40
 wist wele what shulde be doo.

"Ducentorum denariorum [panes] non sufficient /
 76v [hijis], 'vt vnusquisque modicum quid accipiet'. Iwysse,"
 quod this disciple, "ij hundreth penyworth shuld not
 suffice all þis peple, though euery man had a lytyll to 45
 his parte."

Then answerd anoper disciple, called Andrewe, broper
 to Seint Petir, "Iwysse, Lorde," quod he, "here is a childe
 þat hath v barly loues and ij fysshes. But what is þat
 amonge so moch peple?" 50

Than þat mercifull Lorde seid to his disciples,
 "Make theym to sytte." It is to witte þat there was moche

27 of] om. R. 28 souereyn] lord and add. R. 30 þus]
 þis R. 31 called] om. R; Tybyryadis] Tiberiadis R.
 39 þe] þat R. 42 panes] om. H; sufficient] sufficiunt
 R. 43 hijis] om. H; accipiet] accipiat et cetera R.
 44 this] þe R; shuld] schall R. 45 suffice] to add.
 R; þis] þis R; had] bot add. R. 48 quod he] om. R.
 52 theym] þen R; sytte] togedire add. R; þat] om. R.

hay in pat place. And when pei were all sette, oure
 mercyfull Savioure Criste Ihesu toke pe brede, for it
 multiplied in his handis. And whan he had seid grace 55
 and blessid it, he commaunded pe disciples to distribute
 aboute of the brede and pe fysshes as moch as pei wolde
 haue. And whan thei were full refresshed and fedde,
 Criste seid to his disciples, "Collig[ite] fragmenta
 ne pereant" - take vp and kepe it pat is left, pat it be 60
 not peresshid nor lost. Also than pei gadderid and filled
 xij lepes or skeppes of pat pei left of v barly loues and
 ij fysshes. Than tho men pus fedde, whan pei se pis grete
 myracle bi Goddis myght, thei seid, "Hic est vere propheta
 qui venturus est in mundum" - he pis is verry prophet pat 65
 shulde cum into the worlde. This is pe litterall sence of
 pe gospell of pis day.

This lyttyll childe pat had v barly loues and ij
 fysshes it may be seid pat it is oure souereyn Lorde Criste
 Ihesu for iij speciall causes. 70

One cause - propter puritatem, for clenness, for he
 may 'sey' he is withoute syn. Isaye 53, "Peccatum non fecit,
 nec est inventus dolus in ore eius" - he did neuere synne,
 nor disseite nor fraude was founde in hym in dede nor in 75
 worde.

The second cause - propter veritatem, for pe truthe
 and sothfastnes that ys in Criste. Iohannis, "Ego sum via,
 veritas et vita." "I am", quod oure Lorde, "the verrey
 way, I am all trewth, I am euere /77r lasting life."

53 hay] hye R. 55 handis] hand R. 56 pe] hys R;
 distribute] it add. R. 57 of the brede] amonge pe people
 R. 59 disciples] om. R; Colligite] collige H; fragmenta]
 fragmentum R. 60 pereant] perdaur R; it(1)] om. R. 61
 peresshid nor] perishes and R; Also than] and so R; and
 filled] om. R. 62 lepes or] om. R; skeppes] full add.
 R; pat pei] suche as R. 63 whan] om. R; pis] pe R.
 64 myracle] done add. R. 65 is] 'a' add. R, 'the' add. H.
 66 shulde] schall R; the] pis R. 68 loues] om. R. 69
 it(2)] is R; is] was R; Lorde] saueoure R. 71 cause]
 is add. R. 72 may sey he] was and R. 74-75 fraude ...
 worde] defraude in hys mowth R. 76 pe] verry R. 77
 Iohannis] chapter left blank and 'xiiij' H, vnde Iob R.
 79 all] verry R.

And þe third cause this childe may be seyd Criste 80
 Ihesu - propter benignitatem, for his benignyte and
 mekenes. For þat gode Lorde he is so benigne, he is so
 curteis, he is so meke and mercyfull [þat he] gladly
 forgevith and wilfully remittith all offences and trespas
 do vnto hym, insomoch as, whan þat mercifull Lorde henge 85
 naked on the crosse, he mekely prayed to þe fadir of heven
 for tho Iewis þat put hym to dethe, saying, "Pater, ignosce
 illis quia nesciunt quid faciunt", Iohannis - forgefe þem,
 fadir of hevyn, þat þei do to me, for þei wote not what þei
 do. 90

This vertuous childe, Criste Ihesu, he hath v barly
 loves. Barly brede is sharp in þe etyng bi hymself. The
 v barly loues be tho v precious watery woundis in Cristes
 handes, his fete, and in his right side. With this sharpe
 brede of his precious woundes he fed his frenedes þat 95
 folowed hym by penaunce and tribulacion and sorow for
 peire synnes, whan þat mercifull Lorde bought mankinde by
 his dere dethe.

The one fysshe may be seid þat mercyfull modir of
 God, for in hir stode all þe feith of Holy Chirch in tyme 100
 of Cristes dying. And þat opir fyssh may be seid þat holy
 thefe þat honge on Cristes right hande, for þe grete
 feith and trust þat he had in Goddis mercy. Whan he honge
 vpon þe crosse, he seid, "Domine, memento mei dum veneris
 in regnum tuum" - thou mercifull Lorde, haue þou mynde on 105
 me whan þou comyst to þi kyngdome.

80 cause this] is þat a R. 81 his] þis R. 82 he(1)]
 om. R; so(2)] om. R. 83 mercyfull] mercyfully H; þat
 he] om. H. 84 trespas] trespasses R. 85 as] om. R.
 86 naked] nayled R. 87 tho] þe R. 88 Iohannis] chapter
left blank H, v add. R. 91 Childe] þat is to say add.
 R. 92 Barly] for barly R; þe] om. R; etyng] hetyng R.
 93 tho] þe R; precious] om. R; watery] 'and bloody' add.
 H. 94 handes] in add. R; this] þe R. 95 precious]
 om. R; fed] with add. H. 99 one fysshe] ij fyshes R.
 100 of Holy Chirch] om. R; in] þe add. R. 101 Cristes
 dying] hys passion R; fyssh] om. R. 103 and trust] om.
 R. 105 mynde] mercy R. 106 comyst] comes R.

To whom oure Lorde seyde, "Hodie mecum eris in paradiso." "I graunt þe þi desyre and petition," quod oure Lorde Criste Inesu, "for þis day þou shalt be with me in paradise." 110

So þese tweyn stode stedefastly in þe feyth. Or elles these ij fysshes may be seyde by prayer and allmous dede, for these ij, prayer and almous dede, gete of God what /77v thei woll axe.

The xij leppis be vndirstonde þe xij appostils confermyng þe articles of oure feith comprihended in oure beleve, withoute which beleve in þem we may not be saved. 115

But gostely þis childe pat þe gospel spekith of þis day may be vndirstond euery rightfull man pat must haue vertuous condicions and propertees of a childe. For a childe hath vij vertues aproperid vnto hym ageyn þe vij vices and synnes pat reigne in a man, comprehended in þese verses: "Sunt pueri parui, puri, paruo saciati, ludunt, conformes, cito dant, cito pacificantur". 120

First, a childe is lityll in persone and stature, which is ageyns pride. For a prowde man wolde be aboue all opir in worship, in magnifying and porte. 125

Second, children be clene in complexion and naturall disposicion, which is ageyn þe lothely lust of lechory. For a childe felith not the movynges, stirringes and vnlefull fleshly lustis nor sensualitytee of þe flesh. 130

The third vertue of a childe - pat he is fedde with lyttyll mete, nor he taketh no more than nedith hym, which is ageyn glotony. For a gloton woll not spare to ete and

111 tweyn] ij R. 112 these] om. R; prayer and] prayers or R. 113 these ...dede] þei R. 114 what] what rep. and canc. H. 115 leppis] skeppys R. 116 confermyng] concernyng R; þe] xij add. R; oure] þe R; comprihended] comprysed R. 121 vij(2)] om. R. 123 verses] verse R. 124 cito(1)] om. R. 126 pride] first a child is litil in persone and stature whiche is agaynst pryde rep. H; wolde] will R. 127 in magnifying] and magnificens R. 128 Second] þe secund R. 129 þe] om. R. 130 movynges, stirringes and] mevyng and steryng of R. 131 flesh] fleshly lust R. 132 of] is pat R; pat he] om. R. 133 than] nor R.

drynke more then nedith or sufficeth hym, and devoureth 135
pat myght releve and comfort pore and nedy creatures.

The fourth vertu of a childe is that he woll pley
gladly and euere be occupied with occupacion, which is
ageyns 'pe' synne of sloggyssh slouth and idilnes. But an
accident and a slouthfull man he woll haue his ease, rest 140
and slepe, slowe to gode dedis, slowe to Goddes seruice,
or slowe to lerne pe lawes of God and to lyve to his
plesure.

The v^t vertu of a childe is pat he woll be confermed,
gyded and ruled as longe as he is a childe by his fadir and 145
modir and by such as hath hym in rule and governaunce, and
buxomly be o /78r bedyent vnto theym, which is ageyns pe
rebellyous and rankerous syn of envye. For an envyous man
woll neuere be gouerned but aftir his owne wyll.

The vj vertue of a childe is pat he woll yeve pat 150
ping pat he hathe. For a childe of nature is large off
gift [and gyffyp] frely of his brede to his felowe, which
is ageyns covetise. For a covetise man all pat he hath he
thinketh all to lytill for hymself, for a covetise man hath
neuere inowgh. 155

The vij vertue of a childe is tha[t] he is sone
pleased. For a childe woll be plesid with his modres brest
or with an appill, which is ageyns pe synne of wrath. For
a wrathfull man and an angry man 'is' like to a wode man pat
is from hymself. For pe more pat he be entretid to pees, 160
loue, vnyte and charyte, pe ferther he is from hymself.

135 or] and R. 136 pat] mete pat add. R. 138 with]
sume add. R. 139 sloggyssh] sloggy R; an] om. R.
140 accident] occupacions R. 141 to(1)] do add. R;
slowe(2)] om. R; to(2)] do add. R. 142 pe ...God]
Goddys law R; to(2)] om. R. 144 v^t] v R; confermed]
conformyd R. 146 by] om. R; hath] haue R. 147
obedyent] obedyence R. 148 rebellyous] rebelliosenes
R; rankerous] rancor of pe R. 149 gouerned] rewlyd R.
151-52 of gift] om. R. 152 and gyffyp] om. H; of his
brede] pat he hape R. 154 all] om. R. 156 that]
pat R, than H. 157 brest] tete R. 159 to] om. R.
160 pat] om. R. 161 loue] and add. R.

Thes vij vertues God hath sette and putte in a childe
 contrary to þe vij vices and synnes þat reyne in a man.
 Wherefore oure souereyn Savioure Criste Ihesu seith by his
 euangelist, "Nisi efficiamini sicut paruuli, non intrabitis 165
 in regnum celorum" - but if ye be like in vertues
 condicions vnto childre, ye shall not entre into þe
 kyngdome of blysse.

Now graunte vs þat gode Lorde of þi mercy and
 godenes intently to take hede to þi chastite and clenness, 170
 to þi trewth and feithfullnes, to þi benignytee and
 mekenes, and to forsake oure synnes and wredchednes, þat
 we may cum to þi kingdom where is euere ioye and gladnes.
 Amen.

162 Thes] ben þe add. R; vertues] þat add. R; sette and]
om. R. 163 vij] om. R. 165 efficiamini] efficiemini
R. 166 vertues] vertu and R. 167 childre] a child R.
169 þat] om. R. 171 to(1)] of R.

81r Item Dominica in Passione Domini nostri Ihesu Christi

Worshipfull and reuerent frendis, pis day is callid
 Passion Sondag, no[t] for because oure souereyn Lorde
 Criste Ihesu soffrid his passyon pis day, but 'it' is called
 Passion Sondag for pis day pe cursed and envyous Iewis,
 with consent of pe bisshoppes and pe scrybels] of pe lawe, 5
 conspired and ymagened fro pis day forth how and in what
 wise pei myght put hym to pe dethe.

This considering, oure gostely modir Holy Chyrche
 to pe reuerence and worship of Cristes passion pat
 ordeynyth, with all dyvyne seruice from hensforth vnto 10
 Estern evyn to be doo and seid of pe passyon of Criste,
 meving and counsellyng vs myghtely to withstande pe temptacion
 of pe worlde, pe flessch and pe devell and printe Cristes
 passion in oure myndes, to be oure protectoure and defender
 ageynst oure seyð gostely enmyes and make vs stronge and 15
 myghty in clenness of soule, worthi to receyve verry Goddes
 body on Estern Day. For pis cause it is callid Passyon
 Sondag.

But it is to wit and vndirstond pat it is necessary
 to euery man pat fle and excchewe temptacion or synne 20
 for thinke and inwardly remembre of Cristes precious
 passion, which is pe grettest defence and proteccion pat
 eny man may haue ageyns temptacions.

HR Item ...Christi] dominica in passione domini R.
 2 not] nor H. 3 passyon] on add. R. 4 and] om. R.
 5 with] pe add. R; bisshoppes] byschop R; scrybes]
 scrybys R, scrybe H. 7 pe] om. R. 8 gostely] om.
 R; Chyrche] over er. H. 9 Cristes] God and hys holy R.
 10 ordeynyth] ordeynyð R; with] pat R. 11 evyn] om. R;
 to] schal R. 12 temptacion] temptacions R. 13
 worlde] and of add. R; and(1)] of add. R. 14 myndes]
 and add. R. 14-15. oure(2) ...and(2)] om. R. 16
 verry] om. R. 17 body] in forme of brede add. R; For]
 and for R; callid] clepyd R. 20 pat] wyll add. R; or]
 of R. 21 for] to add. R; inwardly] to add. R; precious]
om. R.

We se bi experience pat whan a man taketh a vyage or
 a iornay /8lv vpon his fete nygh bi rennyng ryvers, 25
 wateres or flowyng flōdis, it is grete comfort and sykernes
 to a man yf he may haue a chare or a weyn to sytt in.
 Where a man may not passe for wateres, in such waynes a man
 is oft relevid and comforted. He is also kept dry from
 reynes with þe keueryng or teldyng aboue. Also he laboreth 30
 not but syttip styll, and yett his iorney is spedde. And
 many opir comfortes a man hath in þe mene-tyme.

Right so gostely, þis chare pat is conveyed and drawe
 with iiij whelis is vndirstond þe holy crosse of Criste in
 his passyon and dere dethe, whom iiij perfite vertues 35
 drove hym to dye for mannes sake and redempcion.

The first whele of þis chare was charytee. Ad
 [Ephesios] /2/, "Propter nimiam caritatem suam qu/a/
 dilexit nos, Deus misit filium suum" et cetera. "Allmyghti
 God", quod þe apostle Poul, "for þe grete charite pat he 40
 had to mankynde he send down from heven his owne dere son,
 second persone in Trynyte, to take þe leverey and cote-
 armoure of oure kynde and nature, wilfully to dy for mannys
 redempcion."

The second whele of þis chare of Criste it was 45
 obedience. Ad Philippenses 2^o, "Christus factus est
 obediens vsque ad mortem." "Oure souereyn Savioure Criste
 Ihesu", quod Seint Poule, "was obedient vnto his peynfull
 dethe of þe crosse."

25 fete] fote R. 28 Where] for whan R. 30 or teldyng]
 and tyltyng R; aboue] om. R; laboreth] labored R.
 31 but] om. R; syttip] fytttyth (sic) R. 33 conveyed]
 on grond add. R; and drawe] om. R. 35 his] holy add.
 R; whom] whyche R; vertues] whelys R. 36 drove] drwe
 R; sake and] om. R. 38 Ephesios] Philippenses H; 2]
 42 H, 41 R; Propter] om. R; qua] que HR. 41 Son] þe
add. R. 43 armoure] vpon hym add. R. 45 þis] þe R.
 47 mortem] et cetera add. R.

The thrid whele was paciencie. Isaye 53, "Quasi 50
 agnus coram tondente se obmutuit et non apparuit os suum"
 - as a loving lambe, nolt] gruging whan it is clipped or
 shorn, so our souereyn Lorde Criste Ihesu patiently suffred
 dethe for pe redempcion of man.

The fourth whele was humylyte and mekenes. Mathei 55
 /11/, "Discite a me quia mitis sum et humilis corde."
 "Lerne of me," quod Criste, "for I am humble, meke and
 lowe in hert."

Wherefore we pat be traveloures and /82r walkeres
 bi pe wayes of pe worlde, pat oft be vexid with flowyng 60
 flodis of temptacions by dedely dedis and vnclene thoughtis,
 myghtely we must stande by pe chare of Cristes passion.
 And when we fele eny sawtes of temptacion, lat vs ascende
 and go vp, pat is to sey, remembre of Cristes passion and
 his dere dethe. 65

Figure of pis I rede, /3/ Regum 18, pat Helias
 commaunded Achab that he shuld sett ij horse in his chare
 and bryng hym in I[s]rael in speding of his iornay. For
 Helias perceyvid pe derk troubelous clowdis of pe eyre,
 pat pere was a grete reyne commyng. 70

Right so gostely, the [strengthys] of pe soule
 sumtyme wex derk whan pe vapours of derk clowdes, that is

50 Isaye 53] ?vser huge R. 52 loving] meke R; not] nor
 H; gruging] gruched R. 53 Lorde] om. R. 56 11] 22
 HR. 57 humble] and add. R. 59 Wherefore] for R;
 and] and rep. H. 60 wayes] way R. 61 flodis] om. R;
 of temptacions] and temptacion R; dedis] synne R;
 vnclene thoughtis] on clene poyntys R. 62 stande]
 withstande H. 63 sawtes] fawtys R. 64 vp] 'to Cristis
 crosse' add. H. 65 his] om. R; dere] peyne add. R.
 66 rede] fynde R; 3] 4^{to} H, 4 R; 18] is R. 67 Achab]
 Iacob R. 68 hym] alt. from hem R; in] into R; Israel]
 Irael H; in] for R. 69 perceyvid] by add. R; derk]
 grete R. 70 commyng] om. R. 71 strengthys] stirrynges
 H. 72 wex] vexyd R; whan] by R; vapours] powere R;
 of] pe add. R.

to say, of foule thoughtes, cum from pyne hert, and ma'n'y
tymes be re/s/olvid into pe perlous pestelence of consent
and dede bi pe suggestion of pe fende. 75

Wherefore, pat we be not lettyd by pe reyne of
temptacion, lat vs ioyne ij horse vnto .[p]is chare of
Cristes holy crosse. What be these ij horse? These ij
horse be loue and drede, that is to sey, loue vnto pi
Lorde God for his precious passion pat he suffred for pe. 80
Drede also pou must haue to pi Lorde God, dreding pe hand
of his rightwisnes to send vengeaunce on the for pi
wrecchednes and synful lyving. Thus shall [we] goo vp
into pe chare of Cristes passion Helia, id est, Christo
iubente - by pe commaundement of Criste - and folowe hym 85
vnto we cum to Israel, qui fluxus sa[n]guinis interpretatur,
that is to sey, havynge mynde of pe plenteuous shedyng of
Cristes precyous blode. And so pan we shall be sauid from
all tempestes of syn, for grete power and proteccion is in
Cristes blessid blode, that what man pat hath verrey loue 90
and drede vnto hym, he [may] not be harmed, hurt nor ouercom.

Vnde Leo papa, ieiunij mensis septimi, "Effusio",
inquit, "sanguinis Christi fuit tam potens ad premium, tam
diues" et cetera - the gracious effluens and plenteuous /
82v shedyng of Cristis blessid blode for mannes redempcion 95
was so myghti vnto rewarde, it was so riche in price and

73 thoughtes] pat add. R; pyne] pe R. 74 resolvid]
revolvit H, recludyd R; into] to R. 75 fende] dewle R.
76 by] with R. 77-78 vnto ...be] over er. H. 77
vnto] into R; ...pis] his H. 78-79 These ...be]
bot R. 80-81 for(1) ...God] om. R. 83 we] 'thou' H.
84-85 Helia ...iubente] om. R, 'per interpretatur' add.
H. 86 sanguinis] sanguinis H. 88 precyous] om. R.
88-90 And ...blode] om. R. 90 pat] om. R. 91 may]
om. H; harmed] nor add. R. 92 Leo] lex R; papa]
ieiunus add. R; mensis septimi] venter septin R. 93
inquit] in quot R; sanguinis] sanguis R; potens]
presens. 94 diues] ad premium add. R; et cetera] om.
R; gracious] grete plenteuose and R; and plenteuous]
om. R. 95 blessid] (blessid canc.) rep. H. 96 so]
om. R; it] (as canc.) add. R; and] in add. R.

valure, pat oon drope of pat blessid [blode] pat ran from
 Cristes woundis shuld haue sufficed for pe redempcion of
 all pe worlde.

Lat vs pan, when we be temptid to syn, mightily 100
 withstonde it and besily pinke vpon Cristes passyon and
 what pat gode Lorde suffred for vs. Then shal we ascape
 pe vengeaunce of endeles dampnacion and com to pe place of
 ioye which is euere perpetuall saluacion, which graunte vs
 pat gode Lorde pat suffred peynfull passion for mannys 105
 redempcion. Amen.

97 valure] valour R; blode] om. H; ran] come R. 98
 pe] om. R. 100 to] of R. 101 vpon] on R; Cristes]
 blessyd add. R. 102 ascape] schape R. 103 pe place
 of] pat blyse and R. 104 which] where R; euere] om. R.

17

90r

Item in Die Parasave sic

Worshipfull frenedis, oure souereyn Sauyoure Criste
 Ihesu as pis day he full obediently meked hym to the dethe
 - ad Philippenses /2^o/, "Christus factus est obediens usque
 ad mortem" - and suffrid peynfull passion vnto pe dethe /
 90v in scheduling of his precyous blode for inestimable and 5
 fervent loue pat he had to mannes soule. He deserued no
 dethe but dyed vngilty for oure synnes.

Vpon his humylite and mekenes Seint Gregory, pat
 famous doctour, in testimonye and witnes hereof seyth pus,
 "Non potuit humanum genus redimi nisi tanta esset obediencia 10
 et humilitas saluatoris, quanta fuit superbitas demonis."
 "It had be impossible", quod pis grete clerke, "mankinde to
 haue redempcion but if oure Savioure is obedience and
 mekenes exceded and passid pe develles pride and cruelnes."

Wherefore, pat we shuld humble and obey vs to God 15
 and Holy Chirch, hit is ordeynyd bi pe mynystres of Holy
 Chirch pat euery man and woman shulde mekely and benignly
 receyve pe disciplines pese iij nyghtes and to fele and
 considre pe kyndenes pat was in oure souereyn Lorde God
 and inwardly prynte his precious passion in our soules 20

HR

Item ...sic] in die parasceues R. 1 Worshipfull] souerans
 and add. R. 2 he] om. R; to] to rep. H; the] om. R.
 3-4 ad ...dethe] om. R. 3 2^o] 4^{to} H. 5 in scheduling
 of] and sched R; precyous] hert R; inestimable and] pe
 habundance of R. 7 vngilty] gyltles withoute trespas R;
 synnes] and offences add. R. 8-9 Vpon ...seyth] pe
 famose doctour Senyt Gregory spekyp of pe humilite and
 mekenes of Cryst sayng R. 10 redimi] redemi R. 11
 humilitas] humilitatis R; quanta] que nata R; superbitas]
 superbia R. 13 redempcion] bene (to canc.) redemyd R;
 oure Savioure is] pe R. 14 mekenes] of oure saueoure
 Crist Ihesu had add. R; and passid] om. R; develles] grete
 R; pride] of pe dewle add. R; and cruelnes] om. R.
 15 humble ...vs] be obedyent and meke R. 16 and] to add.
 R. 16-17 hit ...Chirch] om. R. 17 and benignly] om. R.
 19 pe] grete add. R.

effectually. "Hoc sentite in vobis quod et in Christo Ihesu" - the holy apostle Poule seith, ad Philippenses 2^o, "Fele ye in you, considre and thinke on þis, the kynd[en]es þat in Criste Ihesu is."

I red, Exodi 12, that sum tyme þere was a grete 25
devysion, discorde and debate betwix allmyghti God and þe
men of þe lande of Egipt for þeire synfull lyving. But
amonges þem dwellid þe children of Israell þat forsaked þe
synfull lyving of þe Egipcyans. God thought he wolde
chastyse þe Egipcyans for þeire synfull lyving, but yett 30
he wolde spare, preserue and kepe þe childre of Israel
from þe hand of his vengeaunce. Wherefore God gafe in
commaundement þat þe gode childre of Israel shuld take
blode of a lambe and anoynte þe ouerþarte of þeire durris
and þe postes of þeire durris where þei dwellid. And 35
by þe signe and tokyn of anoynture of a lambes blode þei
shuld haue no harme with þat vengeaunce þat 'God' wold send
to þe Egip /91r cyans þat dwellid amonges. And as God
commaunded, so þei did. Then anon God toke vengeaunce of
þe Egipcyans, but where was shewed þe signe or tokyn of a 40
lambes blode þere God spared, and where none was schewed
þere God chastised þeym with many grete vengeaunce.

21 et] est R. 22 apostle] seynt add. R. 24 kyndenes]
kyndes H, kydenes R. 25 Exodi 12] om. R; sum tyme] om.
R. 26 devysion] om. R; and debate] om. R; allmyghti]
þe goode lord oure R. 27 men] peple R; of þe lande] om.
R. 28 þe] goode add. R; forsaked] forsoke R. 29
Egipcyans] men of Egypt R; God] þan God R; thought he]
om. R. 30 yett] om. R. 31 preserue and kepe] om. R;
of Israel] om. R. 32 þe] hys R; his] om. R; God] he
R. 32-33 gafe in commaundement] commaundyd R. 33
take] þe add. R. 34 anoynte] perwith add. R. 35 and
...durris] om. R; and(1)] 'one' of add. H; where] þer
R. 36 and tokyn] om. R. 37 with þat] of þe R; wold]
schuld R. 38 amonges] þem add. R. 40 where] in any
wyse add. R; or tokyn] of tokyn add. H, om. R; a] þe R.
41 þere] om. R. 42 chastised ...grete] toke R.

Vnto oure pvrpose gostely bi Egipt, pat is to sey,
 "tenebre", derknes, is vndirstonde pe worlde full of
 derknes of vicious lyving, in pe which dwell gode men, 45
 pat is vndirstond bi pe gode childre of Israell. And
 also wicked men lby vndirstonde by pe Egypcians. The
 wykyd men] and women pat be in pis worlde, but if pei
 amend peire synfull living, allmyghti God shall take
 vengeance vpon pem - "impijls] et peccatoribus reddet 50
 vindictam", Ecclesiastici 12.

I seide also, God commaundid pat pe gode childre
 of Israel shuld anoynte with lambes blode pe ouere-part
 of her durris and pe postes of peire durre, pat shulde
 kepe pem from pe vengeance of God. By this durre is 55
 vndirstond pe durre and entre of mannes soule by which
 vertues and vices entre and com in by iij wayes -
 memoria, racione et voluntate, by mynde, wyl and reson.
 Mynde and wil be lpe] postes to pe durre of pi soule and
 reson is pe ouere-part of pe durre of pi soule. Then 60
 pe blode of pe lambe, pat pi mynde, wil and reson shulde
 be anoynted withall, it is pe precious and sacred blode
 of God ~~pe~~ efflowed oute from his blessid woundes to purge
 and clense oure synnes, "Lavit nos a peccatis nostris in
 sanguine suo" - that mercifull Lorde Criste Ihesu he hath 65
 wasshed and purged vs from oure synnes in his prelc]ious
 blode, Apocalypsis 1^o.

43 Vnto] trwly frendys to R. 43-44 pat ...derknes] om.
 R. 44 vndirstonde] tenebras derkenes pat is to say add.
 R. 44-45 full ...of] made derke by pe menys of synne and
 R. 46 pat] by pe whych R; bi] om. R; gode] om. R.
 47-48 by ...men] om. H. 50 impijs] impij H. 52 God
 commaundid] om. R. 53 Israel] by pe commaundement of
 God add. R. 54 and] on of add. H, on add. R; peire]
 pe R. 55 pe] om. R. 56 and] of pe R; mannes] pi R.
 57 entre and] om. R; com] commyng R; by] om. R; wayes]
 videlicet add. R. 58 voluntate] voluntas R. 59 pe]
 a H; to] of R. 60 Then] whan R. 61 pat] of R. 62
 withall] with R; it is] om. R. 63 God] oure soueran
 saueoure Crist Ihesu R; pat] plentevosely add. R; oute
 from] of R; blessid] preciose R. 64 clense] vs of add.
 R. 65 he] om. R. 66 from] of R; precious] preious
 H, preciose R.

Therefore, pou pat art a synner, if pou woll pat
 God spare pe when he shall shewe vengeance to pe dampned,
 anoynte pe parties of pi durre of pi soule with thyn 70
 inward mynde of Cristes blode and haue party vn /9lv
 dirstonding of his hard and bittir passion. For as syker
 as pou art here, whan allmyghti God shall take vengeance
 of synners in pe day of dome, wheresoeuere he [fynd pe]
 signe of his precious blode merked in mannes soule, pere 75
 he shall spare man, and where he fynde it not, pere he
 [schal] fynally dampne. Crisostomus, Omelia 52 Operis
 Imperfecti, seyth pat God shall say pus to them pat shall
 be dampned, "Amen dico uobis, nescio vos. Signa spiritus
 mei in vobis non video. Non potestis premia militum 80
 meorum capere qui diab[o]li vexillum portatis. Non possum
 meos dicere in quibus meum nichil [cognosco]." Oure Lorde
 God shall sey to all pem pat shall be dampned these wordes,
 "I knowe yow not. Pe tokyn of my spyrite I se not in you.
 Ye may not haue pe noble rewarde as my trusty seruantes, 85
 ye pat haue born pe banere of pe devyll as his seruantes.
 I may not [say] of right ye be myne in whom is right
 nought pat is myne pat I knowe. Wherefore goo, ye cursed,
 from me into euerlasting fyre ordeynd to pe devell and his
 aungelles." 90

Wherefore, worshipfull frendes, if eny of you be in
 synfull life, as men of Egipt were, I exorte you to forsake
 youre vicious lyving and pat ye may so signe youre inward

68 pat] om. R; synner] synne R. 69 shewe] hys add. R.
 70 pi(1)] pe R; thyn] pe R. 71 mynde] remembrance R.
 71-72 haue party vndirstonding] cale often to py mynd
 pe manyfold paynys pat Criste sufferyd for pe in tyme R.
 72 and bittir] om. R; For] wherefore R. 74 fynd pe]
om. H. 76 fynde] fyndyp R. 77 schal] om. H; dampne]
 them add. R. 77-78 Omelia ...Imperfecti] om. R. 79
 Signa] signum R. 80 Non] om. R. 81 diaboli] diaboli
 H; vexillum] signum R. 82 cognosco] cognosco H. 83
 pem ...dampned] om. R; these wordes] pis worde R. 85
 as] pat R; seruantes] schuld haue add. R. 87 say] om.
 H; be] not add. R. 88 pat is] of R. 89 into] to R;
 fyre] of dampnacione add. R. 91 worshipfull] om. R.
 92 life] and vnclene levyn] R. 93 vicious lyving] synne
 R; signe] se in R.

mynde with remembraunce of Cristes sacred blode and his
 precious passion, as þe gode childre of Israel did. And 95
 with þe grace of God and his infynite mercy atte þe day
 of dome ye shall ascape þe vengeaunce of endeles dampnacion
 and cum to þe precious place of pees, of perpetuall ioye
 and saluacion. Amen.

94 with] þe add. R. 96-99 atte ...Amen] om. R.

91v Figura in Die Parasave de Passione Domini

Owre souereyn Savioure Criste Ihesu pis day in his
precious passion was all sprent with blode. /92r
Where[fore] Isaye, pe holy prophete, asketh a question of
mervell, saying, "Quare rubrum est indumentum tuum?",
Isaye 63 - why is py garment or clothing rede?

5

It is to witte pat whan men se a new pyng,
wondirfull, lytyll or not seen before tyme, the merveyll
gretely of it and besely laboure to haue verrey knowlege
cause whi it myght be so wondirful. For as pe philosophir
seyth, pat mannes vndirstanding neuere cessith in such
pinges vnto he haue perfite cognicion, knowlege and
vndirstonding.

10

Right so in like wise gostely, oure sowereyn Lorde
God and Savyoure Criste Ihesu pat is Goddes son, second
persone in Trynyte and King evirlasting, for grete zeles and
loue of mankynde he cam down from pe fadir of heven into
pis vale of wrecchednes and miseri, willyng wilfully to
suffre peynfull dethe vpon pe crosse for pe loue of man-
kynde. Wherefore pan pis was [s]e, pat so grete a Lorde,
Kyng 'and' Sovereyn sodenly was delect and cast down, bett,
bounde, scourged, wounded and all to-brused, mankynde
mervelid and wondred what pis myght mene, inasmoche as
such a sight was neuere [sene] before nor herd of.

20

HR Figura ...Domini] om. R.

2 sprent] sprenkeled R. 3 Wherefore] where H; holy]
om. R; asketh] axed R. 4 saying] pus add. R. 5 63]
13 R; py] pe R; or] of pi R. 6 whan] what tyme a R;
men] man R; se] seyp R. 7 wondirfull ...tyme] om. R;
the merveyll] he marvels R. 8 gretely] om. R; of] on
R; and] oftyn tyme add. R; laboure] labors R; haue] pe
add. R; knowlege] and to knowe pe add. R. 9 wondirfull]
wondirfully R. 10 pat] om. R. 10-11 in such pinges]
om. R. 11 vnto] pe tyme pat add. R; cognicion] and add.
R. 11-12 and vndirstonding] om. R. 13-14 Lorde God
and] om. R. 14 Son] in heven pe add. R. 15 King] of
add. R; evirlasting] blysse add. R; zeles] pees R. 17
willyng] and R. 18 vpon] on R. 19 pan pis] whan it
R; se] he H, soo R. 20 Sovereyn] pat so add. R; bett]
om. R. 21 scourged] scornyd R. 22 pis] it R; mene]
be R; as] pat R. 23 sene] om. H.

"Vidimus e[u]m et non erat ei species neque decor ...a
 planta pedis vsque ad verticem non est in eo sanitas" - 25
 "We haue se þis King of blisse," quod þis holi prophete,
 "pat for sore scourging and boystous betyng fayrenes of
 feturis hym faylid, pat from þe highest parte of þe hede
 vnto þe lowest parte of þe fote pere was none hole place
 nor spott in his blessid body", Isaye 53^o. Wherefore wele 30
 and conveyently may mankynde aske þis question of merveil,
 "quare rubrum est indumentum tuum?" - why is thi clothing
 or þi garment rede, pat is to say, why is þi fayre flessh,
 Criste Ihesu, /92v of þi blessid body all srent with
 blode? 35

All þis perceyved in figure, Genesis /3/7^o, where I
 rede pat Ioseph was solde by his brethern to þe Egipcyans,
 pat [for] invye pat þei had vnto hym his envious brethern
 toke þe cote, kyrtell or garment of Ioseph, the rent it
 and sprent it with blode, and þen þei toke that cote to a 40
 certeyn persone and schewid it to his fadir Iacob, saying.
 þus vnto hym, "Vide si tunica filij tui sit an non" - se
 and beholde if þis cote or garment be þi sonnes, Ioseph,
 or no. Then whan þe fadir se it so bloody, he cryed with
 a myghti voice, saying, "Fera pessima devoravit filium 45
 meum Ioseph" - a cursed and a wicked wilde best hath devoured
 and slayne my wel-beloued son Ioseph.

24 eum] enim H; et] (q canc.) 'et' R; decor] decus R.
 25 verticem] capitis add. R; est] erat R. 26 holi] om.
 R. 27 for] so add. R; scourging] scornynge R. 28 hym]
 haue R. 29 fote] feete R. 30 53^o] 5 R. 31 of
 merveil] om. R. 33 or] and R; garment] garmentys R;
 pat ...say] videlicet R; flessh] body of R. 34 of ...
 all] and all hys fleshe so R. 36 Genesis] Genersis H;
 37^o] 7^o H, 1 R. 37 brethern] broper R. 38 pat] om.
 R; for] om. H; hym] and þan add. R. 39 kyrtell] om.
 R; or] þe add. R; of] paire broper add. R; the rent it]
om. R. 40 sprent] sprenkelyd R; with] gotys add. R.
 41 persone and] man pat R; Iacob] om. R. 41-42 saying
 ...hym] and said R. 43 and] or R; if] om. R; cote or]
om. R; garment] yf it add. R; be] alt. to by H; sonnes]
 sounnes H. 44 no] none R; it so] þe R; bloody] clopis
add. R. 46 and a wicked] om. R. 47 wel-beloued] om.
 R.

Allegorice - oure souereyn Savyoure Criste Ihesu,
 solde bi his appostil Iudas and bought of pe cursed Iewis,
 which be like vnto pe Egipcyans, thei toke his cloping, 50
 pat is to sey, his blessyd body, rent it and brused it
 with scourges, nayles, and with a scharp spere smote to
 his hert and euery parte of his body sprent with blode.
 And when pei had yefe hym to drynk eysell and gall and
 toke hym down from pe crosse, than pei left hym in pe 55
 keping and in pe handes of his meke modir Maria, synfull
 mannes mediatrix, where she shewid pis bloody garment, pe
 blessid body of hir son Ihesu, to pe fadir in heven,
 weping and mournyng, saying pus, "O pater misericordie et
 clemencie, vide et obserua si est tunica filij tui Ihesu 60
 an non" et cetera - o pou fadir of mercy and pitee, se
 and beholde if pis be pe garment of thi son Ihesu or noo.
 Se and beholde, pou holy God and myghtful fadir in heven,
 if pis be pe feyre flessh of Criste Ihesu pat was nunciate
 by archangell Gabryell, obumbrate and conceyved of pe Holy 65
 Goste."

Thus pis blessid Lady, Goddes modir, with[inne]
 hirselle turned vp-so-down pe rede /93r garment of hir
 sonnes blessid body from pe hede to pe fote. Sche behelde
 his hede crowned with thik thornes, his mowthe filled with 70
 eysell and gall, his eyen derked with blode, his handes

48 Allegorice] 'sis' add. H, by Ioseph is vndirstonde R.
 49 solde] om. R; bi] pe invie of add. R; and bought of]
 was sold to R; cursed] om. R. 50 like vnto] vndirstond
 R; cloping] clopis R. 51 body] thei add. R; brused]
 broshed R. 52 smote] hym add. R. 53 his(1)] pe R;
 body] was add. R. 54 to] do R; and(3)] pei R. 55
 from] of R; left] layd R; in] on R. 56 keping ...
 handes] meke armis R; meke] om. R; Maria] Mary R. 57
 where] wherefore R. 57-58 pe blessid] of hyre sones R.
 58 of ...Ihesu] om. R; heven] ful soore add. R. 59
 and mournyng] and mourrnyng H, om. R; pus] om. R. 60
 obserua] considera R. 61 et cetera] om. R. 62 noo]
 not R. 63 holy God and] om. R; myghtful] my3tyfull R;
 in] of R. 64 Criste] pi sone R. 65 by] thyn add. R.
 67 withinne] with H. 68 rede] om. R. 69 behelde]
 dyd behold R. 70 thik] om. R.

and his fete persed with nayles, his syde openyd to þe
 hert with a sharp spere, and all his blessid body blew,
 bloody and bloo of brusyng boffettes. Then after also þat
 blessyd Lady behelde hir son lying dede on hir lappe, 75
 weping, saying þus, "O fili mi, quare rubrum est indumentum
 tuum?" - o þou my dere son, whi is þi garment of þi blessid
 body made so rede, all sprent with blode?

This question may be answerd bi witnes of holy
 scripture. "Fera pessima devoravit filium meum" - a 80
 cursed and a cruell wilde best, þat is to sey, þe
 malicious envye of þe cruell Iewis, hath devoured and
 slayne my wel-beloued son Ihesu. The wittenes of this
 answeere is vrite, [Sapiencie] 2^o, "Dixerunt impij apud se
 /non/ recte cogitantes" et cetera, et sequitur, "Ecce, 85
 cecavit eos malicia eorum" - the malice of þe venomous
 Iewis made þeym blynde.

The glose vpon þis text, "Fera pessima ...", seith
 þus, "O Iudeorum invidia, forcior omni fera; leo,
 fortissimus bestiarum, indulget prostratis, tu vero tuum 90
 redemptorem pungis, contra immaculatum agnum qui os suum

72 his] om. R; persed] peryshed R. 74 bloody and bloo]
 (bed canc.) betyn and bloody R; of brusyng boffettes] om.
 R; Then] and R; also] þis R. 75 lying] lyggyn R;
 on] in R. 76 weping, saying þus] sche wepyd and sayd R.
 77 pi(1)] þe R; blessid] om. R. 78 body] fleshe R;
 all sprent] om. R; with] thyn owen add. R. 79 answerd]
 schewed R; witnes] edificacion R; holy] om. R. 80
 Fera ...meum] om. R. 81 a cruell] om. R; best] gladly
 wyl dispoile anythyng þat he may comen by whych he hap inuie
 to add. R; þat ...sey] videlicet R. 82-83 envye ...
 Ihesu] Iwes fore þe inuie þat þei had to oure mercyful lord
 Crist Ihesu þei devoured hym petyvosely as cruel aduersaryes
 gyltles as of hys deserte R. 83-84 The ...vrite] vnde R.
 84 Sapiencie] Cantico H. 84-86 Dixerunt ...eorum] om. R.
 85 non] om. H. 86 venomous] inuyose R. 87 Iewis]
 hap add. R. 88 Fera pessima] om. R. 89 O] fera pessima
 id est add. R. 90 prostratis] prostratus R. 91
 immaculatum] immalatum H; agnum] dominum R.

non apparuit et carne[m] eius laceratam ferreis dentibus;
 ligasti qui vinctos tuos soluit; vulnerasti qui omni
 sana[t] vulnera; potasti felle qui dedit fontem aque viue;
 crucifixisti eum qui omni cruciatus curauit; occidisti 95
 eum qui omni est vita viuencium" - o pou cursed, cruell
 and venemous Iewe, more wode pan eny wilde beste; for a
 lyon, pat is moste stronge of all bestis, yet he rewardeth
 peym pat dothe hym obeysshaunce; but pou, cruell Iewe,
 pou smytist pi redemptoure pat, a lambe, openyth not his 100
 movth to compleyn; pou haste rent pat fayre flessch of
 Ihesu and brusyd it with /93v scourges and boystous
 nayles; pou haste wounded hym pat cured all sores; pou
 haste gyfe hym eysell and gall pat gafe to man pe well of
 life; pou haste putte hym on pe crosse pat salued all 105
 sekenes; thow haste slayn hym pat is pe life of all lyfe.

92 carnem] carne H. 93 soluit] soluis R; vulnerasti]
 eum add. R. 94 sanat] sana H; aque] om. R; viue]
 viui R. 97 and venemous Iewe] inuye of pe Iues R.
 98 moste stronge] strengyst R. 99 obeysshaunce]
 obedyence R. 100 pou smytist] pat smytp R; pat] as
add. R; a] meke add. R. 102 brusyd] peryshed R; with]
 with rep. H. 104 gyfe] to add. R; of] hys add. R.
 105 salued] helyp R. 106 of all lyfe] Behold, pis
 lamentable complaynt of pat mercyful Modire of Ihesu, what
 sorow, what hevenes hyre dere Sone Ihesu suffred for oure
 redempcione, and lat vs haue pe condicions of a turti
 as Bartholomeus, "De Proprietatibus Rerum", seyp pat he
 hape pis condicion, pat whan hyr make is slayn or devowred
 with any oper best or fowle, whan sche comyth in suche place
 as sche may se any fedire of hyr make, pan sche makyp grete
 sorow. In lyke wyse lat vs do, for owre make, pat is to say,
 oure Makere, oure Louer, Crist Ihesu is slayn for owre
 sakys. Wherefore, whane we se any fedire of hys passion,
 lat vs wepe and morn - pat is to say, pe crosse, pe spere
 or nayles or scowrgys or any suche oper pat bere sygnes of
 hys passion and bittire depe - so louyngly, pat we may say
 with Seynt Thomas, pe apostill, "Eamus et moriamur cum eo"
 - go we and lat vs dye with hym pat has loued so wele oure
 sowles. Now, Lorde, of pyn habundant mercy and grace gyfe
 vs and informe vs with gostly strenge so discretely to
 remembre pat passion pat we may haue sufficient powere to
 resist oure gostly enmys and per instigacions and so to leue
 in pis world as may be to pe laude, reuerens and wirschyp
 and praysyng, pat aftire pe bodys separacione we may be
 worthy to come to pe blysse of heven, per with pe goode Lord
 to haue perpetuall dwellyng and habitacion, to pe which blys
 bryng vs pat mercyful Lord pat pis day sufferd hys passion
 for oure sowles saluacion. Amen. R.

Right worshipfull frendis, ye shall enten/t/ly take
hede pat euery man and woman pat pis day woll dispose
peym to receyve Cristes blessid body sacred /97v he must
be clene in lyving. Quia, "Quicumque manducauerit hunc
panem indigne reus erit corporis et sanguinis Domini" - 5
glosa: "id est, punietur acsi Christum occidisset" -
whoso receyvith Cristes precious body vnworthily in fourme
of brede he shall be gilty of Goddes flessch and his blode,
1 Corinthiorum xj. The glose seyth pat he shall [be]
ponysshed at oo day as pough he had slayn Criste with his 10
hande as pe cruell Iewis did.

I fynde, secundum naturales, pat pe cristall stone,
whan it is sett in [clene golde, it hap grete vertu and
moche it profetyp hym pat weryp it vpon hym. Bot whan it
is sett in] brasse, latton, copper or in eny oper vile 15
metall, it yevith no vertu. Right so gostely, als] longe
as Cristes body sacrid is sette, putte and receyved in a
clene soule, it yevith grete vertu and grace vnto hym pat
receyvith it worthily. But whan pat precious sacrament is
sett, putte and receyved in a synfull soule not clensyd of 20
syn, hyt yeveth no vertu to hym pat hathe receyvid it but

HR

Item ...Exortacio] in die pasce R. 1 worshipfull] souerans
and add. R; ye shall entently] euery man remembre hymselfe
and R; entently] entenly H; take] goode add. R. 2
euery ...pat] om. R; woll] ye R. 3 peym] yow to be in
clene lyfe pat purpose yow R; Cristes blessid] pe preciose
R; body] of God add. R. 3-4 sacred ...lyving] om. R.
6 id est] om. R. 7 precious] om. R. 8 of(2)] in R.
9 glose] of pe same text add. R; pat] om. R; be] om. H.
10 ponysshed] by strayt correccion add. R; day] days tyme
R. 11 hande] handis R; cruell] om. R. 12 fynde] rede
R; naturales] naturalem R. 13-15 clene ...in(1)] om. H.
15 in eny oper] om. R. 16 as] a H. 17 sette] and add.
R; and receyved] om. R. 18-19 grace ...worthily] om. R.
19-21 But ...vertu] yf he be in synne it is no merite R.
21 hyt] alt. from ?yet H; hathe receyvid] reseuyep R.

rather endles dampnacion.

For I fynde, secundum naturales, pat pere is a
 certeyn best called a gott lyvith moste bi vnclene herbis,
 and sum tyme but if he ete hony or sum swete herbis, he 25
 shall dye. So pat man or woman pat is synfull and woll not
 forsake hys syn but live vnclenly, but if he take pe
 precious herbe of contricion with pe swete hony of confession
 and satisfaccion, he shall dye gostely for a tyme in his
 soule and after pe generall resurreccion at pe day of dome 30
 he shall be ponysshed bothe body and soule in eternall
 dampnacion. Wherefore euery man and woman pat shall
 receyve pis holy sacrament, verrey Goddes body sacred, he
 must confesse hym with verrey repentaunce and so in
 clennes of life receyve pe gode Lorde to his endles 35
 saluacion.

For Iudas, pat fals traytoure, was houseled of Goddes
 hande. And also he /98r knowleged openly his syn whan
 he seid, "Peccaui, tradens sanguinem iustum" - "I haue
 synned," q^{od} pat fals traytoure Iudas, "betraying pe 40
 rightfull blode of God." And he satisfied pe Iewis whan
 he cast ageyn pe xxx^{ti}d of money pat he toke for sellying
 of his maister Criste Ihesu. And yett for all pis
 confession pat he made [and] satisfaccion pat he did to
 pe Iewis and pe receyving pe sacrament of Goddes owne hande, 45

22 rather] to hys add. R. 23 I fynde] as we rede R;
 naturales] naturalem R; pat] om. R. 24 best] pat is add.
 R; gott] pat add. R; moste] moche R. 25 ete] 'not' add.
 H. 26-27 So ...vnclenly] in lyke wyse a man and woman
 ete many vnclene herbys videlicet thei do many vnclene dedys
 wherefore R. 27 take] ete 'not' R. 28 precious] om.
 R. 29-30 he ...soule] om. R. 31 shall] purpose to R.
 33 pis] pe R; holy] om. R; verrey ...sacred] pe verry body
 of almy³ty God R. 34 confesse hym with] 'be' confessed by
 R. 35 pe] pat R. 37 Goddes] owen add. R. 38 hande]
 handys R. 38-39 whan he seid] om. R. 40 synned] om.
 R; pat fals traytoure] om. R; betraying] bytrayed R.
 41 he ...Iewis] also he dyd satisfaccion R. 42 pe] 'pe'
 R; of money] to pe Iewys R. 42-43 toke ...of] had sold
 R. 43 maister] fore add. R; pis] hys R. 44 he] had
add. R; and] in H, done add. R; pat he did] om. R. 45
 pe(2) ...sacrament] howselyd R; owne] om. R; hande]
 handys R.

because he had no contricion and repentaunce for his syn
bult] attricion, which caused hym to hange hymself and
wilfully to dye in dispeire of Goddes 'merci'; and so
receyved Goddes precious body in dedely synne, wherefore
he is dampned withouten ende.

50

Seynt Bernard in a sermone pat he made he tellip of
a man pat presumed to go to Goddes bourde withoute
repentaunce of hert and shrift of movth. But whan he had
so receyved pe blessid sacrament vnworthily, sodenly he
fell down dede, as blak, foule and horrible as a fende of
hell. And all pe peple pat were pere present perceyved
the sacrament commyng oute of his movth, abyding and
hoving styll in pe eyre above his hede, saying pus,

55

"Iudicet Deus inter me et te" - God of heven be rightfull
iuge betwix me and pe. Then restid pat sacrid oste vpon
pe awtere in pe prestis handes, and so was pat man dampned
withoute ende. Wherefore I charge you and discharge me, as
ye woll answeere before pe high iuge at pe dredefull day of
dome, pat non of [yow] presume to take vpon hym to receyve
pat blessid sacrament but if ye be in clenness of life.

60

65

I seyde also, euery man must be stedfast and perfite
in bileve, for withoute feith and perfite beleve it is
impossible to plesse God. Iuxta apostolum, "Sine fide
impossibile est placere Deo." Perfite bileve and stedfast
feith is to beleve in pe blesfull Trynyte and /98v to

70

46 and] verre add. R. 47 but] bot R, bu H; attricion]
attraccion R. 49 dedely] om. R. 51 Seynt] wherefore
Seynt R. 53 shrift] confession R. 54 vnworthily]
vnworthy R. 55 blak] and as add. R; and horrible] om.
R; as] it had be add. R. 57 commyng] connyng H. 58
hoving] houeryng R; styll] om. R; pus] om. R. 59
Iudicet] iudicat R; God] fadire add. R. 60 pat] pe R.
63 before] God add. R; high] principal R; dredefull] om.
R. 64 yow] om. H; vpon hym to] and R. 65 pat blessid
sacrament] pe preciose body of almy3ty God R; ye] he R;
clennes of] clene R. 66 I seyde] canc. R; be] (in canc.)
add. R; stedfast] 'in beleue' add. R; perfite] 'in the
feyth' add. R. 67 bileve] canc. R; withoute] perfyte add.
R; perfite] trewe R. 70 blesfull] om. R; to] om. R.

kepe perfutely þe x commaundementes of God, to fle þe vij
 dedely synnes, and to fulfill þe dedis of mercy bothe
 bodily and gostely, quia "fides sine operibus mortua est"
 - for feyth withouten gode werkis is but dede, as who say:
 withoute gode werkis feith profiteth not. For clerkes 75
 seyn þe develles of hell beleven in God of heven but,
 inasmoch as þei gouerned not þem ne rewled not þem to
 kepe Goddes preceptes and obey to his commaundementes
 þat longe to perfite bileve, þefore þe þei all dampned.
 Therefore, to fle and exchewe endeles dampnacion and [be] 80
 worthi to receyve perpetuall saluacion, let vs be perfite
 in beleve in þe full feith of Holy Chirch.

But yett, worshipfull frendis, it is not inowgh for
 to be clene inwarde in your soules and haue perfite full
 feith vnto God outewarde, but if we haue pees, loue and 85
 charyte to oure even Cristen. For many wonderfull
 vengeance haue fall to men and women þat haue receyved
 þe blessid sacrament of þe awtere withoute perfite loue and
 charyte vnto her even Cristen.

Seint Gregory tellith of ij women þat were at 90
 discencion and bate many dayes. þat oon was a riche woman,
 þat oper was a pore. And bothe on Estern Day were sett

71 perfutely] trwly R; x] om. R; commaundementes]
 commaundement R. 72 dedis] werkys R. 74-75 who ...
 not] thyng þat no profite comyp of R. 75 For] as add.
 R. 76 develles] devyle's' (say þe canc.) R. 77
 gouerned] gouerne R; rewled] rewle R. 78 preceptes ...
 his] om. R; commaundementes] commandement R. 79 to] þe
add. R; all] om. R. 80 Therefore] wherefore R; to fle
 and] yf ye wyll R; be] om. H. 82 in] þe add. R;
 beleve] 'and' add. R. 83 worshipfull] om. R; for] om.
 R. 84 be clene] beleue add. R; inwarde] to God add.
 R; your] owre R; perfite] beleue and add. R. 85 vnto
 God outewarde] om. R; haue] all trewe add. R. 86
 Cristen] outward add. R; wonderfull] grete R. 87
 fall] ben schewed R; haue receyved] haue
 presumys to resauē R. 88 þe awtere] Goddys body R;
 withoute ...and] not haueyng þe vertu of R. 90 tellith]
 seyp R. 91 and bate] om. R; woman] and add. R.
 92 was] om. R; pore] woman add. R; on] vpon R.

at oon. But yett þe riche woman purposed and thought in
 hir hert to venge hir on þe pore woman aftir pat day. So
 in pat wikked and cursed purpose she went to Goddes borde 95
 and receyvid þe sacrament, verrey God his body. And whan
 þe masse was do and euery man and woman serued at Goddes
 borde, the pore woman panked þe riche woman of þe grete
 godenes pat she schewed to hir. To whom seid þe riche
 woman, "Supposest þou, fals queyn, pat I wolde foryeve þe 100
 with myn hert? Nay, nay," quod she, "I had lever þou
 were hanged /99r by þe nek, and pat þou shalt knowe
 within fewe dayes, to God I make avowe." And when þe
 riche woman had seid þus, sodenly she fell down and brake
 hir nek, and hir body blak as any colis, and þe sacrament 105
 abiding and hovyng styll in þe eyre vnto þe curate of þe
 place come with light and bell with þe chaleis in his
 handes. And þan þe sacrament came down vpon þe patent of
 þe chaleis. And so with grete reuerence he bare it into
 þe chirch vnto þe awter. This vengeaunce God shewed, and 110
 many moo we rede of pat haue not be in perfite charyte
 when þei went to Goddes borde.

93 at oon] and made acorde R; yett] om. R; purposed and]
om. R. 95-96 went ...and] om. R. 96 verrey ...body]
 of þe auter R. 97 euery ...woman] all þe people R.
 98 woman(1)] om. R; of] for R; grete] om. R. 99 she]
 had add. R; to] om. R; hir] pat day add. R; To whom
 seid] þan R. 100 woman] sayd agayn anoone to hyre add.
 R; Supposest] trowyst R; fals queyn] þou beggere R;
 foryeve] haue forgiven R; þe] myn angyre add. R. 101
 with] in R; hert] þoʒe I sayd it with my mowþe add. R;
 nay] om. R; quod] sayd R; she] trust me veryly add. R.
 102 hanged] anhonged R; þou shalt] schalt (þ canc.) þou
 wele R. 103 to ...avowe] I make myn awow to God hertyly
 R. 104 þus] þis wordis R; sodenly] ryȝt as sche steppyd
 ouer þe chyrche+style goyng hamwardys R. 104-05 brake
 hir nek] hyre nek brake in two peces R. 105 and(1) ...
 colis] om. R. 106 abiding] came oute of hyre body whan
 sche brast in hyre fallyng R; hovyng] hovered R. 106-
 07 of þe place] om. R. 107-08 with(1) ...down] and
 honorablylly reseyyved it R. 109 it] agayn add. R. 110
 þe(2)] hyȝe add. R; This] frendys pys R; shewed] as
 Seynt Gregory rehersyþ add. R. 111 many] many rep. H;
 we rede of] pat be redd of 'them' R.

Remembre you, ye pat be wrathfull and yrous, how oure
 souereyn Savioure Criste Ihesu suffred peynfull deth of pe
 Iewis, how many dispytes and wronges he suffred for you, 115
 and yett in his moste peyn, hanging vpon pe crosse, he
 prayed the fadir in hevyn for pem pat putte hym vnto pe
 dethe and frely forgafe pem if pei wolde haue axed mercy
 and forgefenes, saying pus, "Pater, dimitte illis quia
 nesciunt quid faciunt" - o pou fadir of all mercyes, 120
 forgefe to pese pat pei haue do to me, for pei wote not
 what pei do. And so, right [as] oure souereyn Lorde God
 did we must do. Wherefore pe euangelist seith, "Dimittite
 et dimittitur vobis" - forgife vnto your even Cristen peire
 folies and trespaces and patmercifull Lorde shall foryeve 125
 you youre trespaces and offences. And if ye will not
 forgefe, God shall not forgefe you whan ye haue most nede.
 For pere was neuere man yett lyving pat had so grete
 wronge and gilteles as Criste had of pe cursed Iewis, and
 yett he forgave it theym. 130

Thus pan ye shall haue clenness in lyving, with perfyte
 loue in beleving, and to youre even Cristen /99v charytee
 schewyng, pat ye may cum to the blisse pat ys perpetuall
 enduryng. Amen.

113 Remembre] where I exhorte R; you] pat add. R; yrous]
 pat ye remembre yourself add. R. 114 pe] cruel add. R.
 115 Iewis] remembre add. R. 117 prayed] to add. R; pe]
om. R. 119 saying pus] om. R; dimitte] ignosce R.
 120 pou] om. R; mercyes] mercy R. 121 pese] Iewes add.
 R; haue] om. R. 122 as] om. H. 123 did] so add. R.
 124 dimittitur] dimittetur R. 124-25 peire ...trespaces]
 pat pei haue trespassyd to yow R. 125 Lorde] saueoure
 R. 126 trespaces and] om. R; offences] offence R.
 127 God ...forgefe] om. R; you] your offence R. 128
 yett lyving] borne of woman R. 129 wronge and gilteles]
 and wroful trobyl R; cursed] cruell R. 130 yett]
 mercyfully R. 131 haue] kepe yow in R; in] of R.
 131-32 with ...beleving] om. R. 132 Cristen] inward
add. R; charytee] in yore hartys add. R. 133 the] pat
 R.

Worshipfull frendis, ye shall vndirstonde pat oure souereyn Savyoure Criste Ihesu chargeth all Cristen men and women of iij dyvers obseruaunces.

Oon is fasting [and] abstynence, which is writen in pe boke of pe prophete Ioel, "Conuertimini [ad me] in toto corde vestro in ieiunio". "Be ye conuertid to meward", seith oure souereyn Lorde God, "with clenness in all your hertes in bodily fasting and abstynence", Ioelis /2/^o. 5

The second is schrift of movth and hertes repentaunce. According hereto Dauld pe ~~p~~rophete seith, "Confitemini Domino quoniam bonus, quoniam in seculum misericordia eius", Psalmo - make your confession to God allmyghti pat is gode and gracious, for endlesly lastith his grace and his mercy. 10

The third, pat we shall be at a grete fest where allmyghti Ihesu shall fede vs with his sacred body, as Seynt Iohn the euangelist seith, "Venite, congregamini ad cenam magni Dei", Iohannis. "Cum ye and gadir you togedir", quod pe holi euangelist Seynt Iohn, "atte fest ryall of pe holi God in heven." This blessid and sacred 15 20

HR

Item ...Pasce] om. R. 1 Worshipfull] honorable souerans and R. 2 all Cristen men] euery man R. 3 women of] woman to do; dyvers] maner of add. R; obseruaunces] obseruance R. 4 and] in in H. 4-5 which ...of] of ye whych spekyt R. 5 Ioel] 7^o add. R; ad me] om. H. 7 souereyn] om. R; God] by hys prophett add. R; clenness in] om. R. 8 bodily] om. R; Ioelis 2^o] Io(e over er.)lis 7^o H, cm. R. 9-10 and ...hereto] of pe whyche spekyt R. 10 pe prophete seith] in pe psalm R; prophete] pphete H. 12 Psalmo] om. R; make your confession] confesse yow R. 13 endlesly] endeles R. 14 his(2)] om. R. 15 third] is add. R; shall] schuld R. 16 shall] schuld R; sacred] preciose R; as] bis wyttnesyt R. 17 seith] sayng R. 18 magni] magnam R; Iohannis] chapter left blank H, om. R. 19 holi] om. R; Iohn](sayng venite congregamini ad cenam magnam Deo canc.) add. R; atte] at 'pe' R. 20 pe holi] om. R; blessid and sacred] holy R.

body of God is not only [seruyde] to ryallis, to souereyns,
states and lordes and to grete maistirs, but allso to all
symple and pore creatures. So then these be þe iij
obseruaunces þat we be charged withall at þis tyme.

One is, as I seyð, fasting and abstinence, which we 25
haue ouercum this holy tyme of Lent. Anoper is schrift of
movth and hertes repentaunce, which ye haue do, I bere you
witnes. But as for þe thrid obseruaunce, þat we shuld be
atte a feste ryall of oure sovereyn Lorde God, there to be
fedde with his precious /100r flessh and his blode, þat 30
may no man do withoute a speciall grace of God and knowing
of þat gode Lorde. For many desyre to cum to God, but of
diuersite of beleve þei wote not where þei shuld fynde God
nor in what place. For Aristotill and opir grete clerkes
þei sey þat his dwelling is in a celestially spire, a place 35
aboue þe sterris, which is called Iubiter, sytting in a
sercle þat dothe þe sterris and þe mone meve aboute in her
cours. And þe beleve of Iewis is þat God hath his dwelling-
place in heven and nowhere elles, and þei grounde þeire
opynyon vpon þis verse of þe Sawter, "Dominus in celo 40
parauit sedem suam" - oure souereyn Lorde God hath
ordeyned his dwelling-place in hevyn, as who sey: nowhere
elles. But þe verrey feith, tru doctrine and stedfast

21 of] allmy3ty add. R; seruyde] om. H; to ryallis] om.
R. 22 states and] grete R; to grete maistirs] estatys
R. 23 So then] ffrendys beholde now R; þe] om. R.
24 obseruaunces] obseruaunce R; þat] whych R; withall]
with R; þis] holy add. R. 25 One is, as] the first R;
seyð] say is R; which] I trust to God add. R; we] euery
man R. 26 holy ...schrift] om. R. 27 and hertes]
with hert R; ye haue do] om. R; I] wille add. R. 28
witnes] record of I trust to God and 3e haue do 3owre duty
as 3e schuld do and R. 29 atte] we schuld be at rep. R.
30 his] owen add. R; precious] body add. R; his] om. R.
32 of þat] þe R; Lorde] perfitely add. R; many] men add.
R; God] þat gode Lord R; but] þei add. H; of] for R.
33 beleve] for add. H; þei shuld] to R; God] hym R.
34 grete] many R. 35 þei] om. R; þat] what R; dwelling]
bydyng place R; spire] spryte R. 36 Iubiter] Iupiter
R. 37 dothe] causyp R; mone] to add. R; her] ri3t add.
R. 38 And] by add. R; is] om. R; God] gode lord R.
39 place] om. R. 39-40 þeire opynyon vpon] them in R.
42 sey] and add. R. 43 feith] om. R.

bileve of Cristen peple and all Holy Chirch is pat Goddes dwelling-place is specialli in iij dyuerse places. Oon is 45 in heven, where he receyveth perpetuall seruice of man and aungelles. The second is in a mannes soule whan it is clene withoute spotte of syn. And pe third is in pe blessyd sacrament of pe awter, which ye purpose tp receyve pis day at pe fest ryall of Cristes precious body. And in 50 what wyse God hath his dwelling in pese iij places I purpose to schew you schortly and make an ende.

First I sey God hath his dwelling-place in heven where he receyveth perpetuall seruice of man and aungelles, and in pat place all saved soules shall haue endles rewarde in 55 his precyous presens. For as pou seest with pi bodily eye pat watere is a place naturall for fyssh and pe eyre for birdes, so is heven to God and erth to man naturall. Hereto accordith pe prophete Daud, "Celum celi Domino, terram / 100v autem dedit filijs hominum" - heven, pat is a place 60 hyest, is ordeynyed to God, and pe erth is a place pat God hathe yeve to man, as who sey: whedir a man be a gode lyver or a bad, pe erth he may calange [for hys erytage and dwellyng-place, bot for to chalange] his perpetuall mansyon and dwelling in hevyn, pat may no man do withoute 65. a speciall grace of God and clenness in lyving.

Example and figure whereof, I fynde pat pere was sum tyme a custom in pe Lawe pat what man or woman shuld entre

44 of ...is] schewyp R; Goddes] God hap hys R. 45 place
is specialli] om. R; dyuerse] om. R. 46 he] om. R; man
and] om. R. 47 aungelles] and seyntys add. R; a] om. R;
whan] where R. 48 is] om. R. 50 Cristes precious]
Goddys R. 52 purpose] with Goddys grace add. R; make
an ende] pan committ yow to Goddys mercy R. 54 perpetuall]
contynuel R. 55 in] om. R; all] om. R; haue] to peire
add. R. 57 fyssh] fyshes R. 58 naturall] naturally R.
60-61 a place hyest] hy3est of all places R. 61 to God]
as is dwellyng place add. R; pe] om. R. 62 man(1)] and
add. R; a(2)] om. R. 63 lyver] om. R; a] om. R; he
may] schall he R. 63-64 for ...chalange] om. H. 64
perpetuall] om. R. 65 dwelling] place add. R. 66 and
...lyving] om. R. 67 whereof] hereof R; fynde] in pe
elde law add. R; pere was sum] om. R. 68 tyme] was
suche add. R; in ...woman] om. R.

into þe temple to do seruice to God he must be clene in
 his face. And þerefore at þe temple durre was a vessell 70
 with clene water and a myrrour or a glasse hanging þereby,
 þat euery man and woman þat entrid into þe temple shulde
 beholde hymself in þe myrrour if eny spott of vnclennes he
 had in his face, þat with þe clene water þere he shulde
 wasshe hym and make hym clene and þan entre into þe temple 75
 of God. Seint Austyn seith quod "lex Dei speculum est
 mentis hominis" - the lawe of God is þe myrrour of a
 mannes mynde. Then þus see what is þe verrey lawe of God
 and lat þat be þi myrrour.

Dauid, þe holi prophete, axep a question of oure 80
 Lorde 'God', seying þus, "Domine, quis habitabit in
 tabernaculo tuo aut quis requiescet in monte sancto tuo?"
 "O þou my Lorde God", quod Dauid, "who shall dwell in þi
 holy tabernacle of blis, or who shall haue his resting in
 þi holi hyll of hevin?" Oure souereyn Lorde God answerith 85
 to þis question bi þe same prophete Dauid þus, "Qui ingreditur
 sine macula et operatur iusticiam", Psalmo 14. Se now what
 is þe lawe of God - oure souereyn Lorde God seyth, "He shall
 dwell with me in my tabernacle of blisse þat enterith
 withoute spott of syn and he þat wirketh /101r and dothe 90
 rightwisnes."

So then I wote wele, he /þat/ shal cum to heven, where
 God hath chose his dwelling-place and all saved soules shall

71 myrrour or a] om. R. 73 hymself] perselfe R; myrrour]
 or glasse add. R. 73-74 he had] where R. 74 his] þer
 R; þat] þei my3t add. R; þe] om. R; þere he shulde] om.
 R. 75 hym] þem R; hym] þem R; clene] honest R; and
 þan] to R. 76 of God] om. R; quod] quia R. 77 mentis]
 metis R; a] om. R. 80 Dauid] for R. 80-81 of ...þus]
om. R. 84 holy] om. R; resting] place add. R. 85
 þi] þe R. 85-86 Oure ...question] it is answerd of oure
 lord R. 86 Dauid þus] om. R. 87 Psalmo 14] om. R;
 Se] behold R. 88 souereyn] om. R; seyth] by hys profyt
add. R. 89 my tabernacle of] om. R. 90 wirketh] folowyp
 R; dothe] þe werkys of add. R. 92 So ...cum] all suche
 peple I will wele may go R; þat] om. H. 93 place] om.
 R.

haue endeles rewarde in his presence, he must entre withoute
 spotte of syn and shewe and do rightwisnes to his even 95
 Cristen. And so þis is þe first place þat I spake of þat
 God hath his dwelling-place, in heven where he receyveth
 perpetuall seruice of aungelles and men.

The second place þat God hath his abyding in it is
 in mannes soule when it is clene withoute syn, for God woll 100
 inhabite hym in a clene soule. The /F/a/r/azeus axed a
 question and a demaunde of oure Lorde God, where was his
 dwelling, Luce 17. Oure Lorde answerd, "Non dic[en]t hic
 aut ecce illic; ecce enim regnum Dei intra vos est." "Thei
 shall not sey", quod oure souereyn Lorde God, "loo here, 105
 nor sey my dwelling is pere, but se and beholde þat my
 dwelling and kyngdom is within you þat be in clene life
 and in state of grace."

Example whereof, I fynde writen þat pere was an
 holy man vpon a tyme þat hight Ignacius. And for grete 110
 loue and devocion þat he had vnto God he wrote lettres
 vnto oure Lady Seint Mary of Criste Ihesu, hir son, after
 þe ascencion of Criste. And þat blessid Lady sent lettres
 ageyn vnto hym, and bi hir holy enformacion he went and
 preched and conuertid much peple vnto þe verrey feith of 115
 God. And euere as he went, he vsed for a comen proverbe

94 haue] þer theire dwellyng place and add. R; presence]
 'but' add. H; he must entre] bot frendys take hede þat ye
 be clene R. 95 spotte] spout R. 95-96 shewe ...
 Cristen] also þat 3e fulfyl þe werkys of ri3twysnes to your
 even Cristen and þan schall ye entyre into þat place afore
 sayd R. 96 And so] om. R. 96-97 þat(1) ...hath] in
 þe whych I sayde oure lord had R. 97 place] om. R; in
 heven] om. R. 98 seruice] bope add. R; aungelles]
 barred ll R; and] of add. R; men] man R. 99 place þat]
om. R; abyding in it is] dwellyng place R. 100 withoute]
 spot of add. R; for] allmy3ty add. R; woll] ioyp gretely
 to R. 101 hym] om. R; The Farazeus axed] the sazazens
 axed H, þerfore azies axes R. 102 and a demaunde] om. R.
 103 dwelling] place add. R; Luce 17] om. R; answerd] by
 hys euangelyst Luce 7^o seyp R; dicent] dicit H, ecce add.
 R. 104 illic] illis R. 105 souereyn] om. R; loo] þat
 my dwellyng is R. 106 sey my dwelling] þat it R; my(2)]
 þe R. 107 kyngdom] of God add. R. 108 in] on þe R.
 110 vpon] on R; And] þat R; grete] om. R. 111 and] grete
add. R; vnto] of R. 112 oure] dere add. R; Seint Mary]
om. R; Criste] om. R. 113 þe] hys R; of Criste] om. R.
 114 holy] om. R. 115 preched] of þe my3t and mercy of almy3ty
 God so lagely R; and] þat he R; verrey] om. R. 115-16
 of God] om. R. 116 vsed] for to say add. R.

to sey, "Ihesus est amor meus" - Ihesus is my dere loue.
 This perceyvid an hethen king, pat he conuerted moch peple
 bi his holy preching and perfite lyving. He dyd hym take
 and charged turmentours to putte hym to dethe. And euere 120
 as he was tormentid, he seid contynually pese wordes,
 "Ihesus /lolv /is/ my dere loue."

The turmentours seid vnto hym, "Desine Ihesum
 nominare aut v[a]rijs penis interib/i/s." "Sesse", quod
 thei, "of pe name of Ihesus, elles we will not cese vnto 125
 we putte pe to pe dethe with dyvers peynes."

"Iwis," quod pis holy man Ignacius, "I may not, I
 shall not cesse. For pis blessid name of Ihesu is wrete
 and so prynted in myn hert pat I may no/t/ cesse."

Than pe turmentours axed what he was pat he called 130
 Ihesus. To whom he answerd, "He is my Lorde," quod he,
 "he is my Sovereyn, he is my dere luer callid Ihesus, pat
 died for me on pe crosse, and his holy name is writen in
 pe myddis of myn hert."

And whan pei had bete hym with whippis and plummettes 135

117 to sey] om. R; loue] louere R. 119 holy] om. R;
 lyving] loueyng R; take] to be takyn R. 120 charged]
 (hym canc.) add. H, hys add. R. 121 tormentid] in
 turmentyng R; pese wordes] om. R. 122 is] est R, om. H; my dere
 loue] amor meus et cetera R. 123 The ...hym] om. R. 124
 aut] an R; varijs] verijs H; interibis] interibus H, in
 tenebris R. 125 thei] to hym add. R; pe] pat R; of]
om. R; Ihesus] or add. R; will ...we] schall R. 126
 pe(2)] om. R; dyvers] grete R. 127 quod] om. R; holy]
om. R; not] nor add. R. 128 shall] will R; pis blessid]
 pe preciose R. 128-29 wrete and] om. R. 129 I ...
 cesse] as long as my lyfe may indure I schall say as I thynk
 Ihesus est amor meus R; not] no H. 130 pe] Iewys and
add. R; axed] of hym add. R. 131 To whom] om. R; he(1)]
 sayd and add. R; quod he] om. R. 132 Sovereyn, he is]
 saueoure and my maker and R; dere] principall R; callid]
 whose name is R; pat] pe which R. 133 me] my sake R;
 crosse] rode tre R. 135 whan pei had] pen turmentourys
 R.

of lede vnto þe dethe, thei] displaied his body and toke
oute his hert and kytte it in two. And þei found writen
in þe myddis of his hert with lettres of goulde "Ihesus
est amor meus" - my souereyn Lorde Ihesus is my loue.

By þis ye may vndirstonde þat tru l/y/vers in clenness 140
haue God in her soules. Beholde euery man and woman what
is to lyve in clenness of life to God and to 'our' even Cristen,
for þat is called charite. And attende and take hede what
þe holy apostell seith in his pistill, "Deus caritas est
et qui manet in cari/ta/te in Deo manet et Deus in eo" - 145
God hymself is charyte and he þat dwellith in charyte he
dwellith in God and God hathe his habitacion and dwelling
within hym, Iohannis. So then þis is þe second place þat
God hath his dwellyng in, as I seid before - in mannes
soule when it is clene withoute spott of syn. 150

The third place þat allmyghty God hath his dwelling-
place in it is in þe blessid sacrament of þe awter, Cristes
sacred body. For in þis sacrament is þe same body of oure
souereyn Lorde God [þat] toke flessch and blode of þat
vertues Virgyn, oure Lady Seint Mary, þat same body þat was 155

136 vnto þe dethe] and so with grete turmentrye þei kyllyd
hym and (h canc.) whan he was dede R; thei] þei R, this H;
displaied his body] splytt hym R. 137 in two] asondry
in þe myddyst R; þei founde] þer was R. 138 in ...hert]
om. R. 139 my souereyn Lorde] om. R; my]dere add. R;
loue] louere R. 140 þis] ensample add. R. 140-43 tru
...charite] is inhabytt in a clenne soule and especial in
suche as beleue ri3tfully and loue hym effectually as þei
schuld do and also with þen þat be in perfyte loue and charite R.
lyvers] lovers H. 143-44 And ...pistill] þis witnessyth Seynt
Powle sayyng R. 145 in(1) ...eo] et cetera R; caritate]
carite H. 147 in] with R. 147-48 hathe ...within]
dwellyp with R. 148 Iohannis] om. R; So then] frendys
R; place] in þe whyche I sayd add. R. 149 hath his
dwellyng] dwellyp R. 149-50 as ...syn] om. R. 151
place] om. R; allmyghty] om. R. 152 it] om. R; blessid]
and gloriose add. R. 152-53 Cristes ...sacrament] no
dowtt þat same R. 153 same] werry R. 153-54 oure
souereyn Lorde] almy3ty R. 154 þat(1)] and H; toke ...
blode] was borne R. 155 oure Lady Seint] om. R; body]
þat same body rep. R.

baptized of Seint Iohn, that same Lorde pat made his
 sopper and mawndy to his /102r appostlis whan he toke
 materiall brede, blessid it, brake it and gafe it to his
 disciples, saying, "Accipite et comedite, hoc est corpus
 meum" - take ye pis and ete it, it is my verrey body. 160
 And [pan he sayd to pem, "Hoc facite in meam commemoracionem"
 - and] do pis aftirward in mynde of me. Right as [pe]
 preste takyth materyall brede on pe awtere or he go to
 messe, when he hath blessid it with pe same sacramentall
 wordis as Crist did at his mavndye, dowte it not but pat 165
 materyall brede is turnyd into verrey flessch and blode of
 God.

Perfore lat no man dowl it, for we rede in scripture
 pat God did many gretter pinges pan pat was. First whan
 God made pe worlde of nought, heven with aungelles, pe 170
 erth with contentes, son, mone, firmament, sterris, water,
 bestes, foules, fysshes, and all he made of nought be his

156 Lorde] body R. 158 materiall] natural R; brede] and
 add. R; it(1)] and add. R; and gafe it] om. R. 159
 comedite] manducate R; est] enim add. R. 160 pis] om.
 R; it, it] ye for pis R. 161-62 pan ...and] om. H.
 162 do] 3e add. R; pis] pus R; mynde] remembraunce R;
 Right as] and in lyke wyse R. 162-63 pe preste] pe prest
 R, prestes H. 163-64 takyth ...messe] whan he gose to
 messe and whan he takyþ it in hys handys it is naturall
 brede bott aftirwarde R. 164 with] and sayd R; same]
 om. R. 165 wordis] ouer hytt add. R. 165-66 did ...
 brede] sayd hymselfe it R. 166 turnyd] for naturall
 brede add. R; into] to R; verrey] trewe add. R; of]
 allmy3ty add. R. 168 perfore] and perfore R; lat] om.
 R; it] ner beleue not pe contrary for withowten dowut (d
 canc.) it is pe same precose body pat sufferd payn passion
 for pe redempcion of pe and me and euery Chrystyn man add.
 R. 167 pat(1)] how almy3ty R; God] by pe vertue of hys
 worde add. R. 169-70 did ...nought] made R. 170 with]
 and R. 171 with] pe add. R; mone] pe add. R; firmament]
 and add. R; water] lond add. R. 172 fysshes] byrdys
 man and woman add. R; nought] except add. R; be] pe
 vertu of hys Godhed add. R.

owne worde, quia ipse dixit et facta sunt, Genesis.
 Anoper tyme at a fest where Crist was present, he turned
 water into wyne, Ioh/ann/is. Also we rede of Moyses pat 175
 had þe lawes of God to kepe and preche. God commaundid
 hym þat he shuld take a rodde þat he had in his hande and
 smyte vpon a flynte-stone, [and as he commaw/n/dyd hym, he
 dyd. And forpewith owte of þe stone] efflowed watere
 plenteuously sufficiently to man and beste. Anoper tyme 180
 Moyses, because he wolde þat þe incredible and dowtfull
 peple shuld knowe þe grete myght and power of God, whan
 Moyses was amonge þe maysters of þe lawe, he toke a rodde
 þat he had in his hand and cast it downe vpon þe grounde,
 and sodenly it turnyd to [a] serpent. And eft sones he 185
 toke it vp ageyn and it was a rodde as it was befor. Also,
 at þe prayeres of þe prophete all] þe waters of Egipt were
 turned to blode. And þe prophete prayed to God eft sones,
 and þei turned to swete and faire waters agayn. Wherefore,
 syth þo marvelous werkes were wrought at bidding of God and 190
 þe prayer of þe prophete, why myght not God hymself bi þe
 vertu and myght of his owne worde make his blessid body in
 forme of brede?

173 owne] om. R; worde] and by þe strenþe of hys Godhed
 add. R; quia ipse] om. R; dixit] enim add. R; sunt] þat
 þat he seyð was do in dede add. R; Genesis] chapter left
blank H, primo add. R. 174 Anoper tyme] item R; a] þe
 R; fest] of architriclyne add. R; Crist] he R. 175
 Iohannis] Iohis (chapter left blank) 'vj^{to}' H, om. R; of] how
 þat R. 176 lawes] law R; and preche] om. R. 177
 þat he had] om. R. 178 vpon a] it on þe hard R. 178-
 79 and ...stone] om. H. 178 commawndyd] commawdyd R.
 180 sufficiently] sufficiente plentevosely R; to] for R;
 Anoper] and anoper R. 181 because he] om. R; þe] om.
 R. 182 God] and add. R. 184 vpon] into R. 185
 a] om. H; eft sones] whan R. 186 vp] into hys hand R;
 and] þan R. 187 prayeres] prayere R; all] as H; waters]
 watire R; were] om. R. 188 to(1)] into R; And] whan R.
 188-89 eft sones ...to] to chawnge þem furth þe were R.
 189 faire] freshe R; agayn] as þei were before R; Wherefore]
 than frendys R. 190 þo marvelous werkes] þies marvaylys
 and many oper lyke þem R; bidding] þe commaundement R.
 192 vertu and] om. R; myght] and powere add. R. 192-93
 make ...brede] torne fro naturall brede hys owen preciose
 body fleshe and blode R.

Now, sith ye what ye shall receyve pis day Cristes
 verrey sacred body, be ware pat no man take it /102v 195
 vnworthily. For pe holy appostill Poule, 1 Corinthiorum
 /11/ seith, "Qui manducat indigne iudicium sibi manducat"
 et cetera - he pat etith pis sacred brede vnworthely he
 shall be gilty of pe blessid body of God, pat is to sey,
 for Cristes deth, to his dampnacion endeles. For pe glose 200
 seith vpon pe same text, "He shall be as gilty of Cristes
 dethe as pe Iewis pat slough hym." Hereto accordeth
 doctours and say pat Iudas presyd to Goddes borde whan
 Criste houselid his disciples at his soper and mavndye.
 There Iudas receyved Goddes body vnworthili. Wherefore 205
 he had neuere gode oure nor day nor neuer cessid vnto he
 had betrayed his Lorde Ihesu-Criste, and after slough hymself.
 pan his synfull 'sowle' myght not go oute nor passe oute at
 his movth, for pat passage was halowed by pe precious
 sacrament of Goddes blessid body pat he receyvid vnworthely. 210
 pefore his bely brest and his guttes fell owt and [dewlys bare]
 his soule to endeles dampnacion. Wherefore euery man be
 ware pat he receyve not pis sacrament vnworthily, for it
 is then dampnacion vnto he cum to amendement of life.

194 Now, sith] pan sen R; what] know pat R. 194-95
 Cristes ...body] videlicet pe preciose body of almy³ty God
 R. 195-96 pat ...vnworthily] for hys loue pat dyde for
 yow pat noone of yow reseue it bot if ye be in clene lyue
 R. 196 holy] om. R; Poule] om. R. 196-97 1 Corinthiorum
 11] 1 Corinthiorum 6 H, ad Corinthios vj R. 197-98
 iudicium ...et cetera] om. R. 198 etith ...brede] reseyuep
 pat worthy body R. 198-201 he(2) ...text] pat is to say
 R. 201-02 as ...dethe] ponyshed for it R. 202 pe]
 cruel add. R; slough] put R; hym] to depe add. R. 202-
 03 Hereto accordeth doctours] pe doctoure R. 203-04
 whan Criste] to be R. 204 houselid] whan Crist gaffe hys
 owne body to add. R; soper and] om. R. 205 Goddes body]
 it R; Wherefore] perfor R. 206 had ...neuer] om. R;
 vnto] til R. 207 Lorde] mastire R; after slough] aftire-
 ward hong R. 208 nor passe oute] om. R. 209-20 precious
 sacrament] passage R. 210 Goddes blessid] Crystys preciose
 R; pat] pe whyche R. 211 pefore] wherefore R; bely]
 body R; guttes] bowels R; dewlys bare] om. H. 212
 soule] 'wente' add. H; endeles] payn and add. R; euery
 man] at pe reuerence of God R. 213 he] none of yow R;
 not pis sacrament] it R. 214 then] to hys add. R; vnto
 ...life] om. R.

I rede in a cronycle þat þere was a lady on a tyme 215
 þat was not perfite in þe feith. So it fortunēd, whan
 she was houselid, prevely she toke þe sacrament and bare
 it home. And whan she 'had' oportunyte and leysere, she
 beryed it vndir a pere tree rote not ferre from þe hall
 wyndowe. Than at Cristemas folowyng, the husbond of þis 220
 vngracious lady desired þe bysshop of þe cytee and opir
 gentylles of þe cuntrei to dyne with hym on a day assigned.
 And when þei were at mete, a gentyllman þat was pere se þe
 pere tree full of blossommes, and floures floresshed, whereof
 he mervelid gretely. Anon he came to þe tree and it was 225
 full of feire, lusty and ripe peres. Then þe gentyllman
 went to þe tre and brake a [branche] with þe ripe frute to
 schewe þe bisshop and þe gentilles /103r of þat merveil.
 And whan þe bogh was broke fro þe tree, all was on blode.
 And, all blody with þe frute, þe braunche was brought vnto 230
 þe lordes and gentilles. This perceyved þat synfull lady.
 Sche rose from þe borde and fell down on hir knees biforn
 þe bisshop, besekyng hym of counsell and grace, and pere
 openly tolde hym what she had do. Then þe bisshop with
 grete reuerence delvid in þat place where þat synfull 235
 lady had beried þe sacred hoste and, as God wolde, þe
 bysshop founde it vndir a rote 'of' þe pere tre in symilitude of

215 þat] om. R. 216 þat ...whan] þe whyche dowtyd of þe
 sacrament of þe autere and 'in' þat wykkyd purpose R.
 217 houselid] and add. R. 217-18 toke ...leysere] couerd
 þe holy hoste in þat one syde of hire mowpe and aftirwarde
 sche conuehid hit into a kerchowe and so whan she came home
 R. 219 þe] hyre R. 220 at] þe R; the] lord þat was
 hire add. R. 220-21 of ...lady] om. R. 221-22 cytee
 ...þe] om. R. 222 on ...assigned] om. R. 223 mete]
 dynere R; was pere] sat by þe wyndow he R; þe] a R.
 224 full ...whereof] haue flowres largely spred of þe whiche
 R. 225 Anon] and sone aftire R. 225-26 it was full]
 þer was plenty R. 226 feire] om. R. 227 brake] of add.
 R; branche] bra/anche H. 227-28 to schewe] and schewed
 R. 228 þe(2)] om. R. 229 fro] of R; all ...blode]
 anone it brast owt of bledyng R. 230 all] om. R. 231
 lordes] byschop R; and] þe add. R; þat] þe R. 232 Sche]
 and sche R; biforn] afore R. 233 besekyng] and besou3t
 R; counsell and] hys R. 234 hym what] how R. 235
 delvid ...place] went and serchyd R; þat synfull] þe R.
 236 beried] keuerd R; sacred hoste] sacrament R. 236-37
 God ...it] þe will and plesure of Go was R. 237 a] þe R;
 pere] om. R; in symilitude of] pere þe byschopp fonde R.

a faire manchilde, bloody with v woundes. The bysshop with grete reuerence toke it vp and bare it to pe chirch, the lorde, pe lady and all oper folowyng and weping, where pe bysshop made a sermon, praying all pe peple with hym devoutely pat bei wolde beseke God enterly pat it myght be turnyd ageyn vndir pe fourme of brede. And so it did. Then was pis lady clene confessid of hir horrible syn, and with grete repentaunce she was howselid pe next day with pe same sacrid oste and after went to blisse. So therefore oweth no man to mystrust of pe powere and myght of God, for withoute feith and perfite love may no man fully plese God, secundum apostolum ad Hebreos.

Than pus ye shall with clenness in lyving, with perfite charyte schewyng, and pe sacrament stedfastly beleving, receyve pis gode Lorde, pat we may cum to pat blisse pat is perpetuall enduring, which graunte vs pat mercyfull Lorde pat pis day porugh myght of his Godhede rose from dethe to lyfe for mannes sake and redempcion. Amen.

238 bloody] om. R; woundes] freshly bleding add. R; The] pan pe R; bysshop] reueste hym and add. R. 239 reuerence ...and] solemnyte and procession R. 240 lorde] and add. R; and(1) with R; oper folowyng and] pat were per present folowyd aftire sore R; where pe] pan pis holy R. 241 a] solempne R. 241-42 hym devoutely] devocion R. 242 beseke] pray to R. 242-43 enterly ...vndir] if it plesyd hym for an augmentacion of pe fayp sybe he had begune a myracle pat it my3t please hym of hys grace and mercy to turne agane into R. 243 fourme] fourrme H; And] as it was pe wille and pleasure of God add. R. 244 pis] pe R; horrible] om. R. 245-46 repentaunce ...after] contricion weyd byttirly and pane resayued agayn pat same precose body of allmy3ty God vndire pe forme of brede and aftire pat tyme sche continued in pe fayp of pe chyrche perfytly and so leued and aftire pat dyed an holy woman and hir soule R. 246-49 So ...Hebreos] om. R. 249 Hebreos] space left blank H. 250-55 Than ...redempcion] now lorde for pi mercy and grace graunte vs pis day so to reseve pat blyssyd body pat it may be to pi wirschyp and oure sowlys saluacion pat we may dwell with pe in blysse whych pou hast purchest for vs by pi blessyd passyon R.

103r

Item Quarta Exhortacio in Die Pasce

Worshipfull frendis, after pe laudable constitucion
of Holy Chirch pis day ye schall /103v receyve your
souereyn Savyoure Criste Ihesu, verrey Goddes body, in
fourme of brede, pat toke flessch and blode of pat vertuous
virgyne, oure Lady Seint Mary, sothfast God and man. 5

And also bi hit we may not se appertly with oure
[bo]dely eye pat is inclosed vndir forme of brede, nor it
may not be proved openly bi mannes wit and reson,
neuertheles ye most beleve stedfastly as Holy Chirch prechith
you, for in youre beleve shall specialli stonde your merite 10
and mede before God. For Seint Gregory seith, "Fides non
habet meritum vbi humana ratio prebet e[~~x~~]perimentum" -
fides hath [no] mede nor meryte where it is proved bi
mannes wit and reson. Of pis precious sacrament, verrey
Goddes f/l/essh and his blode vndir forme of brede, 15
spekith Seint Austen, "Sub specie panis est totus Christus,
id est, in forma panis" - in forme of brede Criste is all.

HR Item ...Pasce] om. R.

1 Worshipfull] sufferans and add. R; laudable constitucion]
commendable custome R. 2 your] oure R. 5 oure Lady
seint] om. R; Mary] which is add. R; sothfast] stedfast
R. 6 also] how R; hit] pat add. R; we] it R; not]
be add. R; appertly] opynly R; oure] om. R. 7 bodely]
bodyly R, dedely H; inclosed] includyd R; vndir] pe add.
R. 8 openly ...and] bot with herd R. 9 neuertheles]
perfore R; stedfastly] verylys R; as] pat R; prechith]
techep R. 10 you] om. R. 11 and mede] om. R; For]
om. R. 12 experimentum] eperimentum H. 13 fides]
faip R; no] om. H; mede nor] om. R; where] pat R; is
proved] may by schewyd R; bi] experiens of add. R. 14
wit and] om. R; reson] and Seynt Austyn seyth add. R;
precious] om. R. 14-16 verrey ...Austen] om. R. 15
flessch] fressh H. 17 id est] om. R; Criste] Ihesu add.
R; all] full and hole R.

And also be it pat it passith kynde 'and' mannes witte and reson, nevirtheles it is not ageyns kynde pat in worde, stone and gresse be many sundrye and dyvers vertues, 20 and yett it passith kynde for to se it with oure bodily eye.

Se what vertue God sendith in worde whan oure souerayn Savioure Criste Ihesu on Schire Thursday at his mavndy and soper toke materyall brede, blessid it - and bi 25 vertu of his worde he made pere his flessch and his blode, brake it and yafe it to his disciples, saying, "Accipite et comedite, hoc est corpus meum" - take and ete it, this is my verrey body. So bi vertu of pese v wordis he made pere is owne flessch and his blode vndir forme of brede. 30

We rede also in holy wrytte pat what tyme Moyses led oute of Egipt pe children of Isra[e]ll because of Kyng Pharao pursued after to distroye peym, then porow pe worde of God Moyses toke a rode pat he had in his hande and smote perwith vpon pe water as God had commaundid 35 hym. And so be pe myght of God pe water departed in two and stode vp on bothe sydes as it had bene a wall of stone and gave /104r them way to goo, and /pei/ went safe porugh pe Rede See dry-fote.

18 also] how R; passith ...mannes] is agaynyst R. 19 nevirtheles] yet R. 19-21 pat ...eye] behold and se what vertu God hap given to iij thyngys worde erbe and stonys R. 21 passith] not add. H. 23 Se ...sendith] om. R. 24 on Schire Thursday] om. R. 25 and soper] om. R; brede] and add. R. 26 vertu of his] pe R; he ...his(1)] it turnyd it into material R; his(2)] om. R; blode] whan he add. R. 28 comedite] manducate R; est] enim add. R; take] 3e add. R; this] for it R. 29 body] vndir forme of brede add. R; So] pus R; bi] pe add. R. 29-30 he ... owne] it was turnyd to R. 30 his] om. R; vndir ... brede] om. R. 31 wrytte] scripture R; tyme] 'tyme' R. 32 of(1)] pe lond of add. R; Israell] Israel R, Israll H; of] pat R. 33 after] pem add. R; distroye] haue distroyd R. 33-34 porow ...a] Moyses prayd vnto pe kyng of heven for help and comford and pan almy3ty Go commawndyd hym pat with pe R. 34 had] bare R. 35 and smote] he schuld smyte R; vpon] on R; water] see and R. 35-36 God ... hym] he was commaundyd he dyd R. 36 so] forpwith R; be ...God] om. R; water] see R; in] a R; two] partys add. R. 37-38 vp...and(2)] of eyper syde lyke a stone walle and so Moyses with all hys peple R. 38 pei] om. H; safe] om. R. 39 pe Rede See] om. R.

Also when Criste was baptized of Seint Iohn in pe 40
 water called Flom Iordane, the water was passing ferse and
 wilde and ran a myghti streame in his course. And by pe
 vertu of Goddes worde, pe water turned agayne and stode
 still vnto pe tyme pat Criste was baptized. And pen bi
 pe commaundement of God pe grete flode kept forth his 45
 ferse course as it did bifore.

We se bi experience dayly pat in etyng pat mete all-
 onely by nature makith verry flessch and blode in man. So
 in certeyn, materiall brede porugh pe vertu of pe holy
 wordes of God, by pe preste at pe holy awter, is sacred 50
 and made verrey Goddis flessch and his blode. And in like
 wise, porough pe teching of Goddes worde we beleve pat
 Criste is bothe God and man /and/ is cloped in forme of
 brede. Also be it we se hym not apertely with oure bodely
 eye nor cannot cum pereto with worldely wytte and reson, 55
 yett we se pat gode Lorde with oure gostely eye by oure
 feith.

Hereto I aske a question: whi receyveth not man and
 40 of Seint Iohn] om. R. 41 the] pat R. 42 in] aftir
 R. 43 turned agayne and] om. R. 44 still] and meued
 nott add. R; vnto] in R; pat ...baptized] of hys baptyme
 R. 44-46 And ...bifore] om. R. 47 We] and we R; pat
 in] by brede R. 47-48 pat(2) ...verry] withowtyn any
 oper mete by natural disposicion it turnyp into R. 48
 in] a add. R; man] or woman add. R. 48-51 So ...And]
om. R. 52 teching] vertu R. 52-53 we ...bothe] om.
 R. 53 man] flesh and blode add. R; and(2)] om. HR;
 cloped in forme] concludid vndir pe simylitude of R.
 54-56 Also ...yett] pus R. 56 se] by add. R; Lorde]
 bodily add. R; eye] videlicet add. R; oure] verray R.
 57 feith] and stedfast beleue add. R. 58-93 Hereto ...
 soule] Hic notaur si placeat de virga Moyse, et cetera,
 sicut in exhortacione predicta. Also perawentur a man will
 axe a question: how it may be sene per is bot one God, pat
 so many men may resevue it and euery man pe very and hole
 body of God? pis is sone answerd. pe my3t of God and
 powere is vnpossyble, for pe fayp muste nedys serue pe if
 pou beleuest as pou schuld dist do. (pan canc.) 'For' yf per
 'were' in o chyrche xx prestys in o seson, yche of pem hap
 verry powre to consecrate pe verray body of almy3ty God.
 In lyke wyse, euery preste hape powere and may consecrate
 at onys j m^{ostys} or as many as be necessary. For an oste
 ('and' add.) whan it is ones consecrate, yf it were dyuidyd
 in a m^{partys}, pe leste parte of pem all is pe holy body
 of almy3ty God, (and canc.) 'and' as grete vertu is in pe
 leste crome as is in pe hole hoste. For lyke wyse, yf per

woman Goddes sacred blode in likenes of wyne whan þei be
 houseled at Goddes borde, as þe preste dothe whan he is at 60
 his messe? To þis question answeren doctoures thus: it
 is to witte and vnderstonð þat þe preste at þe masse
 representith and betokenyth þat dere dethe and precious
 passion þat Criste oure Savioure suffrid on Gode Fryday
 for mannes redempcion. And forasmoch in Cristes passion 65
 his blessid blode and his precious body were drawe on
 sundir and disceverid and so shed for oure sake, pefore
 a prest~~e~~ atte masse hathe þe lykenes of Cristes blessid blode
 in wyne, sundred, disseverid and devided fro þe likenes of
 Cristes body in forme of brede. But þe fest of Cristes 70
 blessid body þat ye receyve þis day at God his bourde /
 104v signifieth and betokenyth þat blesfull feste þat
 Criste made after his vprysyng in body and soule to þo þat
 he reysid from dethe to life with hym whan he rose on
 Estern Day þorugh myght of his Godhede and shall make þe 75
 same to vs þat day in his seruice, perpetuall blisse in

be a bell rongen, yf þer be an C men here it whan it is
 rongen, 3it it is bot a bel and euyre man hereþ þe hole
 sownd of þe bell. In lyke wyse, yf þer be xl men in one
 chyrche and o preste sayth mase before þem all, euyry man
 hereþ an hole mas and 3yt is not þe masse bot one in
 substance. In lyke wyse, yf þer be many men howselyd and
 bot one God, 3et euyry man reseuyep þe very hole body of
 Goddys fleshe and hys blode. Perfore 'lett' no man nor
 creature be in dowte of it bot þat it is þe same body of
 God þat was borne of a mayde, videlicet, oure Lady Saynt
 Mary, þe whiche suffyrd dep and paynful passion for þe
 saluacion of oure sowlis. And þerfor be ware and hold
 not nor beleue not no fals opynyons þe whyche my3te cause
 destruccion bope in your bodys and soules R. 71
 bourde| catchword H. 74-81 whan ...was| over er. H.

body and soule after þe day of dome. And forasmoch as
 oure souereyn Savyoure Criste Ihesu, whan he rose from
 deth to life, he resumed and toke ageyn all his blode þat
 was shed for oure redempcion and put it into his blessid 80
 body ageyn and sith was his blessid blode and his holy
 body neuere disseuered nor departed asundir nor neuere shall
 after, therefore in Cristes vprysyng ye take þis day all
 his blessid body and all his sacred blode togedir, verrey
 God and man in forme of brede, signifying and in token 85
 þat he shall yeve you all hole hymself with all manere of
 plesure in perpetuall blisse. Thus euery man and woman
 must stonde stedfastly in þe feith of Holi Chirch vpon
 peyn of endeles dampnacion and conforme þem benyngly to
 þe lawes of Holy Chirch if þei desire to cum to perpetuall 90
 saluacion, and neuer by no fraude in will to holde false
 opynyons which shulde cause distruccion boþe of þe body
 and þe soule.

I fynde writen þat þere was an heretike in þe courte
 of Rome þat belevid not in þe sacrament of þe awter, and 95
 þerevpon he was convict and dampned and iuged to be brent.
 But whan þe fire was made, feendis of þe eyre were aboute
 hym and quenched þe fire, þat oper heretikes shuld suppose
 þat his opynyon had be tru, to þe distruccion of Cristen
 feith. The emperoure herd of þis and cam piddir and did 100
 make a grete fire and dyd bynde þe heretike with cheynes
 and cast hym in þe myddis of þe fire. And anon it was
 quenched ageyn and þe heretike withoute any harme. And
 þe emperoure as a good Cristen prince made avowe to God
 þat he wolde neuere ete nor drinke /105r vnto he were 105
 brent.

94 courte] contre R. 96 þerevpon] om. R; convict and]
om. R; and iuged] om. R. 97 þe(1) ...made] he schuld
 be brent þer were R. 97-98 were aboute hym] om. R.
 98 suppose] beleue R. 99 his] þat R; had be] was goode
 and R; of] þe add. R. 100 The] and whan þe R; of þis and]
 þerof he R. 102 of þe fire] þerof R; anon] forpewith
 R. 103 ageyn] om. R; withoute any] had no R; And] þan
 R. 104 prince] man R; made avowe] vowed R; he] þe
 erytyke R.

That same tyme pere was with pe emperoure an holy
 preste pat was inspired with grace, and he sawe feendis
 flye above hym pat quenched pe fire. He went to pe
 emperoure and tolde hym how it was and desired pe emperoure 110
 to do make a newe fyre whiles he went to pe chirch and
 brynge pe sacrament. And whan he was cum with pe blessid
 sacrament reuerently in his handis, pen the feendis flye
 away and had no lenger powere pere. Than pei cast pe
 heretike in pe fyre. And pen he cryed with all his myght, 115
 "Helpe! Helpe now, ye felows and maistres! O pou maister,
 cum now and he/l/pe or elles I dye!"

"Now", quod pe devilles, "we may not helpe pe for
 oure power is done. There is one now pat is gretter, pat
 is Kyng of all kynges, and his presence hath distroyed 120
 oure power and myght. Perefere spede pe to vs, for we
 abide vpon 'the' and we woll rewarde the thi mede in hell,
 for pou haste be oure tru seruante. And now welcum to vs!"
 Then pe feendis toke his soule when his body was brent and
 bare it with peym to endeles dampnacion. 125

Wherefore euery man and woman most geve credence to

107 That] so it fortunēd at pat R. 109 flye] fleyng R;
 above] abowte R. 110 how it was] of hyt R; pe emperoure]
 hym R. 111 do] om. R; whiles he] in pe meane season pe
 deuote prest R; pe] a R. 112 brynge] broȝt R; pe]
 gloriose add. R; sacrament] of pe auter with hym add. R;
 was cum] stode per R. 112-13 blessid sacrament] preciose
 body of God R. 113 pen] om. R; flye] flew and vanysyd
 R. 114 and ...pere] om. R. 114-15 cast ...fyre] pat
 stode by of pe Crysten and wel-beleueyng peple kest one
 plenty of wode and it brent fast R. 115 And] om. R; he]
 pe herityke R; with ...myght] sore and sayd R. 116
 Helpe! Helpe now] now helpe R; ye] om. R; maistres! O]
 om. R; maister] dewyl add. R. 117 cum] om. R; and helpe]
 and hepe H, comford me R; dye] in pis grete fyre add. R.
 118 Now ...devilles] pan pe dewle sayd vnto hym R. 119
 now] seyde pe dewyl add. R; gretter, pat] of moche more
 powere pan we be for he R. 120 of] ouer R; distroyed]
 all add. R. 121 and myght] om. R; Perefere] wherefore
 R; pe] fast add. R; vs] vsward R. 121-22 we abide vpon]
 tary for R. 122 woll] schall R; thi mede] with an hattyre
 fyre R; hell] per pat is for pi trew servise add. R. 123
 now] perfore R. 124 Then ...soule] and R; his(2)] pe R.
 124-25 and ...dampnacion] pe paynys were redy on helle for
 hys soule per to be withowten ende R. 126-27 geve ...
 feith] be stedfast in beleue R.

pe feith as Holy Chirch belevith, and pen ye shall be
 worthy to cum to perpetuall ioye pat oure sovereyn
 Savyoure bought them to by his precious passion and
 reuerent resurreccion. Amen.

130

127 as] he is tau3t by add. R; belevith] om. R. 127-
 2 9 Savyoure] so to reseuyue pis blessyd and gloriose
 sacrament in clenness of leuyng pat we may haue ioy euer-
 lastyng pe whych he pat rose pis day fro depe to lyfe and
 R. 129 them] vs R; to] om. R; precious] blessyd R.
 129-30 and reuerent resurreccion] om. R.

106v

Item de Tribus Diebus Rogacionum

Worshipfull frenedis, it is commaunded bi the
 commendable custome and constitucion of Holy Chirch pat
 euery man and woman pat is at lawfull age shulde fast
 Monday, Tewsday and Wednesday and go in procession. For
 pei be called Rogacion Dayes, dayes of prayer for dyvers 5
 vengeance pat God sent amonge pe peple for syn pat men
 vsed.

For when pepyll had receyved pe sacrament on Estern
 Day, pe next day or sone after they turned ageyn to pe olde
 custome of syn vsed befor. Wherefore God sent us an erthe- 10
 dyn, pat it smote down chirches, chappelles, steplis,
 castelles and howsis, and bothe men and women sodenly fell
 down dede for grete dyn and noyse of develles pat were hard
 in pe eyre. Also pere cam down from heven such sodeyn
 lightnyng pat hit brent a kynges paleys pat hight Mennie. 15
 And not onely vengeance was shewed but also it was so pat
 feendis in likenes of swyne or hogges and opir wilde bestes
 yede into mennys howsen and in open stretes devoured,
 distroyed and ete bothe men, women /107r and childre.

This perceyved an holy bysshop called Mamertus, /pat/ 20
 ordeynyd and charged pat pe iij dayes beforne pe ascencion
 of oure souereyn Saviour Criste Ihesu euery man and woman
 to fast and devoutly goyng on procession, praying and
 beseking God to cesse and withdrawe pe hande of his
 vengeance from his pepyll pat regnyd amonges pem for 25

H
 9 pe(2)] pe'r'. 10 an erthe] (an canc.) 'then' erthe'ly'.
 16 onely] 'suche' add. 20 pat] om.

recidivacion of syn. And forthwith pat vengeaunce cesyd.
Then afterward it was commaunded bi all þe clergye to be
kept bi a constitucion generall.

In confirmacion of þis Seint Iame in his pistill
exorteth and stirreth euery man and woman to pray, 30
saying þus, "Orate pro invicem /v/t saluemini", Iacobi
5 - pray ye all togedir þat ye may be saved, or elles thus
- pray ye all with devocion þat ye may cum to euerlasting
saluacion. Experience shewith, whan it /be/ so þat a
cumpany or a trusty feliship be knytte togedir bi loue 35
and one acorde, euery man and woman hath strength, chere
and comferte of opir. Right so in like wise, if eny of
you woll haue gostely comfort and strenght of opir, euery
man and woman must pray for opir with devocion and clenness
of hert, and specially þat ye may be saved. 40

It is to witte þat prayer m/u/st be meke, it must be
wise, and it must be enduring.

First I say þat þe prayer þat we shall pray to oure
souereyn Lorde God it must be lowly and meke. Cause whi?
For þat gode Lorde þat we must pray to he is a grete Lorde, 45
quia "Rex regum et Dominus dominancium" - for he is Kyng
of all kynges and Lorde above all lordes, and 'we'be but his
seruantes, and not onely his seruantes but thralles to his
seruantes. þefore wele may he be called a lorde þat
nedith not of oure seruice but we haue dayly nede 'of his 50

26 recidivacion] recid'i'ivacion. 31 vt] et. 34 be]
om. 41 must(1)] mist. 48 thralles] 'and bond' add.

souereyn' lordeship. And pat God woll and desireth pat
oure prayer be made in lowlynes and mekenes of hert, iuxta
apostolum, "Deus superbis resistit, humilibus autem dat
graciam". "Allmyghty God", quod þe apostle, "he

withstandeth myghtely prowde men, but plenteuously he 55
graunteth his grace /107v to them pat be meke and lowe
in hert." Thereto seith þe wis man, "Quanto magis es,
humilia te in omnibus" - the higher þou be in dignyte, þe
more lowe and meke in hert þou m/u/st be. Thus prayer
must be lowe and meke. 60

I sey also prayer must be wise and discrete, pat is
to sey, not axe of God but pat is lefull. For many axe
pat is ageyns þe helth of her soules, wherefore þei haue
not her axing. Witnes þe holy euangelist in þe gospels,
"Petitis et non acc/i/pitis eo quod male petitis." "Ye 65
axe", quod Criste, "but your petition is not graunted, for
it is ageyns þe helth of your soules." And it is asked
of such manere of peple pat desyre not þe kyngdom of blisse
but after þe desyres and worshippes of þe worlde. All
such men may wele be assembled to truanteries in a scole pat 70
pray to God to save þem from betyng, but þei pray not pat
God 'grawnt' hem grace to lerne wele and be wise men and
gode clerkes. So 'Seint' Poule prayed when he was temptid
with fleshly temptacion. He prayed to God effectuelly
pat þe temptacion of þe flesh shulde 'be' withdrawe from 75

53 resistit] ?alt. from resistat. 59 must] mist.
65 'Iacobo 4' add.; accipitis] accepitis. 67 asked]
'of God of al' add. 69 worlde] 'what þei desyre' add.
72 God] 'to' add.

hym. But oure Lorde God wold not graunt hym his prayer
 but seid to hym, "Sufficit tibi gracia mea, Paule" - o
 pou Paule, my grace is sufficient to pe. And cause whi
 he had his fleshly temptacion, for he shuld not be prowde
 in hymself of such vertues pat God had yeve hym passing 80
 oper apostelles. Ri3t so in like wise, oure Lorde sendith
 a man and woman tribulacions, aduersitees, sikenes, diseses,
 pat he shulde more humble hym and meke hymself to God.

The third, I sayd prayer must be enduryng. Figure
 of pis I fynde whan Moyses, pat was ledir of pe childr of 85
 Israel, vpon a tyme whan he fawght ageyn pe King Amalek,
 as longe as Moyses prayed to God with devocion, so longe
 had the childre of Israel pe higher hande and victory of
 her enemyes. So whan a man prayeth to God with devocion
 and enduryng prayer, so it be lefull and not ageyns pe helth 90
 of his soule, God woll graunte hym his peticion and boon.

Example /108r I fynde of a woman pat hight Thasis,
 pat sum tyme was a comen woman and a vicious in hir lyving.
 But afterwarde porough pe prayer of an holy man she forsoke
 hir synfull lyving and was closed an ancre in an house bi 95
 hirsself alone. So bothe day and nyght she prayed to God
 enduryngly in her devocion to haue mercy, ruthe and pitee
 on hir for hir many grete synnes, offences and trespassis,
 and so lyvid many dayes and yeris in grete penaunce. So
 at pe last pere cam a voice from hevyn pat tolde hir, 100
 because she endurid vncesyngly in hir prayeres, God had
 forgeve hir hir synnes, and within iij dayes she shulde
 cum to blisse. By pis example ye may see pat your prayeres
 must be enduryng. For also be it pat pou haue not pi
 peticion at begynnyng, God shall graunte /it/ in pe ending. 105

So pan we must pray to God pese iij dayes of
 prayeres mekely, wisely and enduringly, pat we may cum to
 pat blisse pat God bought vs to bi his precious passion. Amen.

80 yeve] 'vnto hym' add. 86 he] canc. 'hey': King] of
add. 105 shall] shall (canc.) add.; it] om.

Peraventure ye wolde axe a question and sey, "I can not but my Pater Noster. Is pat prayer good?" I say, like as goulde passith in valure all metalles in his quantite, so pat prayer, pe Pater Noster, excellith and passith all oper prayeres for pese iij causes. 5

Oon is for pe auctoryte of pe first maker, which was oure sovereyn Savioure Criste Ihesu, as it is writen, Mathei 6. Whan oon of pe disciples of Ihesu stodied and [supposyd] what shuld be pat prayer moste necessary to man, he seid /108v vnto oure Lorde, "Domine, doce nos orare" 10
- o pou myghtfull and mercifull Lorde, teche us to praye. To whom oure souereyn Lorde seyde, "Pater noster, qui es in celis ..." Wherefore pe Pater Noster is called "oracio dominica", Goddis oryson or Goddes prayer, for it was made bi God hymself and spoken bi his owne movth. 15

The [secund] cause whi pe Pater Noster passeth in effect all oper prayeres, for it is but short. ["Breuis oracio penetrat celum"]- for pat short and breve oryson

HR

Item ...Dominica] om. R. 1 R comm. honorable souerans and frendys, euery man pat hap charge and cure of mans sowle is bonden to straytly charge hys prayshyns and them pat he hap cure of pat pei schuld on Sundays and holy days besyly to laboure in per prayers to kepe pem froo ydylnes in tyme of dywyne seruice and; ye wolde] pou will R. 1-2 I can not] om. R. 2 good] and sufficient to pis add. R; I] answeere and add. R. 3 like] wyse add. R; goulde] excelleth and add. R; in valure] om. R; all] oper add. R; metalles] barred 11 H. 3-4 in his quantite] om. R. 4 so] ri3t so R; pat prayer] om. R. 5 oper] om. R; pese] om. R; iij] diuers add. R. 6 Oon] pe first cause R; pe(1)] om. R; which] pat R. 7 it is writen] witnessyp R. 9 supposyd] seid H; shuld be pat] om. R; prayer] my3t be add. R. 10 he] and R. 11 myghtfull and] om. R. 12 souereyn] om. R. 13 celis] et cetera add. R. 14 prayer] praye R. 15 bi(2)] with R. 16 secund] om. H; pe Pater Noster] it R; passeth] all add. H. 16-17 in effect] om. R. 17-18 Breuis ...celum] om. H. 18-19 for ...it] a schorte prayere R.

devoutely seyð it thirlith hevyn. Yett perappis þou woll
axe and saye: þe Pater Noster, þat is callid Goddes, is 20
so grete in vertue - whi it is comprehendid in so fewe
wordes? Thereto I answeere and say: it is for v[i] causes
and resons.

The first cause is þat it shulde be coude and lerned
in brefe tyme. The second cause is a man shulde þinke þe 25
bettir perevpon and forgete it not. The third cause is a
man shuld þe ofter tymes sey it. The iiijth cause is þat
it is no laboure to con it. The v cause is þat a man may
not excuse hym - if he woll, he may lerne it anon. The vj
cause is þat þorugh devoute seying of þat holy prayer þou 30
shalt haue þi petition rightfully asked. The vij cause
and reson whi it passith in effect all oper prayeres is
for grete sufficiency of þe petitions þat be includid
perein. For in þe Pater Noster be vij peticyons þat perteyn
to þe body and to þe soule ageyn þe vij dedely synnes, and 35
þo vertues bring in þe seven giftes of þe Holy Goste and
rewardeth euery man þat can deserue it with vij blessidnes/es/
and rewardes of vertue, [whyche] be writen in þe gospell
of Mathei, /5/.

Than þus begynnyth this holy prayer called Goddes 40

19 perappis] peraventur R. 20 axe] a question why add.
R; and saye] om. R; þat] om. R; Goddes] worde and verrey
special prayere add. R; is] and R. 21 shi] þat R. 22
say] þat add. R; vij] vj H. 23 and resons] om. R. 24
þat it shulde] because it ow3t in schort tyme it ow3t to R.
25 in brefe tyme] om. R; cause ...man] because þat men R.
þinke](because canc.) add. R. 26 cause] om. R. 26-27
a ...it] it schuld be þe oftenere sayd R. 27 cause is
þat] om. R. 28 no] grete add. R; cause is þat] om. R.
29 if] it R; anon] sone R. 30 cause] om. R; þat(1)]
om. R; þorugh] þe add. R. 31 shalt] schall R; rightfully]
yf it be add. R. 32 prayeres] it add. R. 33 for] þi
add. R; sufficiency of þe] om. R. 34 perteyn] þop add.
R. 36 þo] also þe vij R; bring] beyng R. 37 with]
om. R; blessidneses] blessines H, blessingys of oure lord
R. 38 and ...vertue] om. R; whyche] om. H. 39 of]
om. R; 5]?'et cetera' H, 6^o R. 40 Than] and frendys R;
prayer] þat is add. R.

oryson, "Pater noster, qui es in celis", that is to sey:
 o pou oure fadir, pat art in heven. This is noon of pe
 vij peticyons but it is a calling vnto grace. Euery man
 pat calleth God to be his fadir in heven must dispose hym
 to be his son in erthe, pat is to sey: pat he be very Goddes 45
 son, he must haue [charite] in hymself and loue God and his
 even Cristen, he must be meke and lowly, /109r he must
 be chaste, sobir and holy, he must haue within hym pacience,
 all vertu and godenes. And he pat is pus vertuous, wele
 may he pan call God his fadir in heven, for pan he is verry 50
 Goddes son. But and he be prowde, covetise, lecherous,
 envious, disclaunderous, dowbel-tonged, a lyere, a thefe,
 or malicious, with opir such vnt/h/rifty vices, then is he
 not Goddes son. Cause whi? For he dothe not Goddes werkes
 but pe develles werkis, quia "cuius opera facis, [eius] 55
 filius appellaris" - whose werkes pou folowest moste, pou
 must call hym pi fadir. For in God ys all vertue, perfite
 grace and godenes. In pe devell is all vices, all schame
 and dispite and all cursednes.

Now pen foloweth pe first peticion: "Sanctificetur 60
 nomen tuum" - thi name be blessid and halowed, pat is to sey:

41 that ...sey] videlicet R. 42 o pou] om. R; is] om.
 R. 44 heven] he add. R. 45 pat ...pat] videlicet yf
 R; he] wyl add. R. 46 charite] om. H; and(1)] principall
 add. R; loue] to add. R. 47 Cristen] as to hymself add.
 R. 47-51 he(1) ...son] om. R. 51 But] for R; prowde]
 vicose add. R; lecherous] om. R. 52 envious] om. R;
 a] om. R; a] om. R. 53 such] many add. R; vnthrifty]
 vntrifty H, vntrusty R; vices] and bad condicions R.
 54 Goddes werkes] pe condicions of hys fadir in heven R.
 55 but] raper add. R; quia] om. R; eius] om. H. 56 moste]
 om. R. 57 must ...fadir] schall be callyd hys sone R;
 perfite] om. R. 58 godenes] charite and R; all(1)]
 om. R. 58-59 vices ...cursednes] vice viciose and cursyd
 werkys with malice and evyll wyl R. 60 Now] frendys
 add. R; pen foloweth] here begynnys R. 60-61 Sanctificetur
 nomen tuum] om. R. 61 name] my3t add. R; blessid and]
 om. R; halowed] in vs add. R; pat ...sey] videlicet R.

py name pat is euere holy and blessid in hymself mot be
 knowe holy in vs. And like as we haue take pi name in
 pe sacrament of baptem and /be/ called Cristen men - for
 a Cristen man ta'kyth' his name of Criste - so we pray hym 65
 pat his name be halowed in vs, pat it be not defyled with
 synne bi vs pat be py sonnes in erthe. And so stablyssh
 and conferme py holy name in vs pat we may lerne to be pi
 sonnes in vertu. For pere may no resonable son be a gode
 childe but if he be humble and meke to his fadir. 70

Bi pis peticion ys excludet pe cursed syn of pride
 and putteth down pe devell by pi mekenes and bringeth in
 pe first yeft of pe Holy Goste, "spiritum timoris Domini",
 the holy spirite of pe drede of God which is pe begynnyng
 of wisdom - "inicium sapiencie timor Domini", Ecclesiastici. 75
 This yeft of pe Holy Goste, pe drede of God, it induceth
 and lernyth a man to be pore in spirite. Beholde what shall
 be pi rewarde - it is graunted bi God hymself - "beati
 pauperes spiritu, quoniam ipsorum est regnum celorum" -
 blessid be they pat be pore in spirite, meke and lowly, 80
 for pe kyngdome of hevyn is theyrs of right.

The 2 peticion ys: "Adueniat regnum tuum" - thi
 kyngdom mot cum to vs, pat is to sey: pat euery man mot
 cum to pi kyngdome, pat in peym may regne thi holynes, pi

62 pat] om. R; mot] so goode lord lat it R. 64 be] om.
 HR. 64-69 for ...vertu] om. R. 69 may] be add. R.
 69-70 son ...childe] Chrystyn man R. 70 if] pat R; he]
 must add. R. 72 down] away R; pi] om. R. 73 Goste]
 by pe grace of God and hys infinite mercy at pe day of dome
 3e schall escape pe vengeance of endles dampnacione and come
 to pat preciose place of pece ioy and perpetuall saluacion
 and pou schall haue pe fyrst gyft of pe Holy Gost callyd
add. R. 75 Ecclesiastici] om. R. 76 Goste] of add.
 R; induceth] a man add. R. 77 a man] hym R. 78
 hymself] hym(canc.)add. H. 81 pe ...of(2)] pei schall
 haue pe kyndome by R. 83 mot] may R; pat ...sey]
 videlicet R; mot] may R. 84 pat] than R.

godenes and pi rightwisnes, and defende peym pat pe fende 85
regne not in pem bi vices, synnes and wickidnes.

This holy peticion excludel[p] pe rancol[rose] syn
of envye, pat hath sorow of oper mennes welfare, and it
bryngith in the second yeft of pe Holy Goste, "donum
pietatis", the yeft of pytee. For he pat is full of pytee 90
he hath envye to no man but profiteth all pat he can or may.
Wherefore foloweth pe vertu of mekenes, which God gretely
rewardeth. Mathei, "Beati mites, quoniam ipsi possidebunt
terram" - blessid be pei pat be meke, for pei shall posses
all [pe] erthe. 95

The third peticion is: "Fiat voluntas tua sicut in
celo et in terra" - thi will be done in heven and in erthe,
pat is to sey: like as Goddes will is in heven betwix
aungelles and archaungelles, so it mot[be] betwix man and
man in erth, pat pei haue none evill entent but euere to 100
thinke what is God his will and his rightwisnes, pat pei
may be worthi to cum to pat blisse where holi aungelles
of God be in brightnes.

And so bi pis holy peticion is excludid pe syn of
vengeable wrath, pat lettith a man to knowe what is pe 105
will of God, and it bringeth in pe third yeft of pe Holy
Goste, "donum sciencie", pe yeft of kunnyng. Of pis
yeft is pe pird vertue, "luctus pro peccatis proprijs
et alienis", sorow for oure owne synnes and opir mennes.

85 and] om. R; and] om. R. 86 regne] run R; vices]
vice R. 87 peticion] petitions R; excludel[p] excludyp
R, exclude H; rancorose] rancours H. 88 oper mennes] anoper mans R.
90 full of pytee] petyfull R. 91 all] to euery man R.
92 Wherefore] perfore R; vertu] werke R. 93 Mathei]
chapter left blank H, om. R. 95 pe] om. H. 96-98
The ...sey] om. R. 98 like] wise add. R. 99 be] om.
H. 101 is] may be R; will] pleasure R. 102 may]
haue R; where] pe add. R. 103 of God] om. R; brightnes]
perpetuel clenness R. 104 And so] om. R; holy] om. R;
pe] dedely add. R. 105-06 vengeable ...God] couetyse
pat yf a man hap euer in hys days haue not done ri3tfully
to hys God and Holy Chyrche and hys mynistres and hap non
done to perire evyn Chrystyn as pei schuld do for yf pat any
man hape not reproved pe vice of wrongfull (be canc.) 'with'
holdyng in exortyng or consellyng as he schuld do to be sory
perfore he hap grete cause. R. 106 and it] pis R. 107-08
Of ...vertue] and it plantyp a grete vertu in man R. 109
oure owne] a mans R; mennes] also add. R.

For þis vertue oure Lorde blessith such men. "Beati qui 110
lugent: quoniam ipsi consolabuntur", Mathei - blessid be
þei þat sorowe for her owne synnes and for opir men is
defawtes, for þei shall be comfortyd in þe kyngdom of
heven.

The fourth peticion is: "Panem nostrum cotidianum 115
da nobis hodie" - gyfe vs, gode Lorde, oure dayly brede.
Her we may pray þat God yeve us oure bodely lyving,
feding and sustinaunce wherewith þe body may be susteyned,
and gostely brede wherewith þe soule may be susteyned and
fedde, which is holy doctrine of Goddes worde and gode 120
exam /llor ples. For like as þe body may not lyve
withoute bodily feding, so may þe soule not live withoute
holy prechynges, meditacions or frutefull doctrine.

Bi þis holy peticion is voyded þe sory syn of
slovth, þat is lothe and vnlusty to here þe worde of God. 125
Þis holi peticion bryngith in þe fourth yeft of þe Holy
Goste, "donum fort[i]tudinis", the yeft of spirituall
strength, and folowyth vpon þe fourt vertue, "esuries et
sitis", hungre and thirst in þis present life, which God
shall reward with plentee and largenes in þe life þat is 130
euerelasting. "Beati qui esuriunt et siciunt iusticiam:
quoniam ipsi saturabuntur", Mathei - blessid be þei þat
hungre and thirst rightwisly, for þey shall be refresshid
with plentee in þe kingdom of blisse.

110 blessith] blyssyng R; men] seyp add. R. 111 Mathei]
chapter left blank H, om. R. 112 þat] morn or add. R;
for(2)] om. R. 117 may] om. R; þat] to R; God] to add.
R; oure] dayly levyng and add. R. 118 feding] om. R.
119-20 and(1) ...fedde] om. R. 121 examples] example R;
like] wyse add. R. 122 feding] foode R. 113 holy] om.
R; prechynges] prechyng R; meditacions] meditacion R;
or] and R. 124 holy] om. R; voyded] excludyd R; sory]
sluggyshe R. 125 þat] þe whyche R. 126 þis holi
peticion] and it R. 127 Goste] callyd add. R; fortitudinis]
(for canc.)/fortutudinis H. 127-28 spirituall strength]
fortune and goode grace R; and] wherevpon R. 128 vpon]
om. R; esuries] estus R. 129-31 and ...euerelasting]
in ry3twysnes for they schall be confortyd in euerelastyng
blys all suche God rewardys with þe iiij^{te} benediccion R.
131 siciunt] sticiunt HR. 132 saturabuntur] consolabuntur
R; Mathei] chapter left blank H, om. R; þei] of oure lord
God add. R. 133 rightwisly] ry3twysnes R. 133-34
refresshid ...blisse] confortyd eternally R.

The 5 peticion is: "Et dimitte nobis debita nostra 135
sicut et nos dimittimus debitoribus nostris" - o þou
mercifull fader, foryeve vs oure dettes as we foryeve
oure dettours. In þis fift peticion is grete perill
but if men be ware, for if any man haue trespassed vnto
the, yf þou woll not foryeve hym, þou seist þis holy 140
prayer to dampnacion. For if þou contynewe still in
wrath with rancoure in þyn hert and þou woll not forgeve
it, þou askest of God þat þou haste offendid to his high
magestye þat he shulde not foryeve þe. Now se what oure
souereyn Savyoure seith by his holy euangelist, "Si non 145
dimiserit vnusquisque fratri suo de cordibus, nec Pater
vester dimittet vobis peccata vestra" - yf ye foryeve not
euery oon of you to your even Cristen þe rancoure þat is
in your hertes, your fadir þat is in hevyn shall not foryeve
your synnes. And if ye foryeve all opir men þat haue 150
trespassed to you and haue good will to þem, þen pray ye
wele and oure Lorde shall here your prayers.

This holy peticion excludeth and putteth away þe syn
of covetise and bringeth in "donum consilij", the yeft of
counsell of þe Holy Goste, þat counsellith us to parte 155
with þe pore of such as God sende vs. Wherefore foloweth
"vera beatitudo", verrey blessidnes, which is mercy. And
it purchesith and getith þe mercy of God. Mathei, "Beati
misericordes: quoniam ipsi misericordiam consequentur" -
blessid be þei þat be mercifull, for þei shall haue 160
mercy withoute ende.

137 Fader] lord R. 138 oure] (y canc.)oure H. 140
woll] wilt R; foryeve] it add. R; holy] om. R. 141
to] þi add. R. 141-44 if ...what] om. R. 145 holy]
om. R. 146 dimiserit] dimiseritis R; vnusquisque] om.
R; suo] vestro R; cordibus] vestris add. R. 147
dimittet] dimittat R. 148 euery ...you] om. R; þat is]
om. R. 149 your(2)] þe R; foryeve] yow add. R. 150
þat] þei add. R. 151 haue] verry add. R. 152 prayers]
prayer R. 153-54 This ...in] with þe whyche 3e schall
reseue þe fyft gyft of þe Holy Gost callyd R. 154 of(2)]
goode add. R. 155 Goste] and add. R. 155-56 counsellith
...Wherefore] om. R. 157-58 is ...purchesith] puttyþ
away al malys and evyl wyl R. 158 Mathei] chapter left
blank H, om. R.

The vj petition is: "Et ne nos inducas in temptationem", that is to sey: lede us not into temptation. In pis [petition] /110v is vndirstond pat on iij manere wyse we be temptid, bi suggestion, by dilectacion and bi consent. 165 We be temptid bi suggestion, and pat is whan pe fende stirreth a man or a woman to synne. Dilectacion is whan pe flesh deliteth to syn. And consent is whan a man dothe actuall syn. Yett if pe devell stirre pe by suggestion to do evell and pou haue no dilectacion, it is noo synne. 170 Therefore [for] pese suggestions, delectacions and consentes we owe to pray to God day and nyght pat he lede vs not in pese temptacions, but bi his mercy, vertu and holy helpe we may putte away pe fende bi pe power of rightwisnes of confession and charyte, by fasting, almous dede and 175 humylite.

This petition puttith away vnlefull syn of glotony and bringith in pe sixt yeft of pe Holi Goste, "donum intellectus", pe yeft of vndirstondyng, which is ageyns glotony. Then foloweth pe vj^t vertu, "mundicia cordis per quam visio Dei impetratur" - clenness in hert bi pe which pe verrey visyon and sight of pe Godhede is graciously graunted. Mathei, "Beati mundo corde: quoniam ipsi Deum

162 vj] vij R; is] om. R. 163 that ...sey] videlicet R. 164 petition] temptation H; is] pou mast R; we] may add. R. 165 temptid] pat is for to say add. R; by] om. R; bi(2)] om. R; consent] consentynge R. 166 We] if we R; and] om. R. 166-67 pe ...woman] a man or woman is temptyd by pe fend R. 168 And consent] condesendyng R; dothe] consentyp to do pe R. 169 actuall] dede of add. R; Yett] om. R. 170 evell] any synne R; dilectacion] pan add. R. 171 for] om. H; suggestions] suggestion R; delectacions] delectacion R; consentes] consentyng R. 172 owe to] owe't' to H, om. R; to(2)] om. R; God] bope add. R. 172-73 in pese temptacions] into temptation R. 173 his] my3t add. R. 175 fasting] and add. R; and(2)] om. R. 177 This] and pis R. 177-78 petition ...and] om. R. 178 Goste] callyd add. R. 179-83 which ...Mathei] grauntyd to pat same pat whane a man is temptyd to remembre it pat come of pe dewle and not of God and so by pe impression of Crystys passion make pi herte clene and my3tyly put fro pe pe fautys of pe dewle and hys powere al (sug canc.) suche God rewardyp gretelysayng R. 181 quam]qua H. 183 Mathei] chapter left blank H, om. R.

videbunt" - blessid be pei pat be clene in hert and soule,
for pei shall se verrey God in his face. 185

Then foloweth þe vij petition: "Se[d] libera nos a
malo", pat is to sey: but, gode Lorde, deliuere vs from
evell. In þis petition we pray not God to delyuere vs from
all evell pat may cum in þis present life, nor we pray not
to delyuere us from all persecucion of þe devell, for if 190
persecucion, anguyssh, dissese, aduersitee, disclaundir
or eny suche cum to vs, we must receyve it with ioye and
take it mekely and patiently. For he þat neuere had
tribulacion nor bodily chastisyng bi pouertee, disclaundre,
sikenes and such oper he is except from þe holi nombre of 195
Goddess chose childre, and it is a grete token of
dampnacion. Wherefore we owe to pray to God pat he suffre
not vs to be temptid more þan oure flr]agilite or fraylnes
may susteyn or withstond. And more effectually] we owe
to pray "vt liberet nos a malo" - pat he delyuere vs from 200
evell, pat is to sey, from þe perpetuall evell of hell and
fervent fire of dampnacion.

By þis petition is excludid þe lothely lust of
lechory /lllr and bringith in "donum sapiencie", the
helefull yeft of wysdom of þe Holy Goste. For he þat woll 205
be gouerned and gyded by wisdom he shall haue no lust nor
appetide to lechory. This yeft of wisdom bringeth in
pees, bi þe which God graunteth to be a mercifull fader.

184 in] per add. R; hert] hertys R; and soule] om. R.
186 Sed] set H. 187 pat ...gode] om. R; from] all add.
R. 189 pat may cum] om. R. 190 to delyuere us] for
to be delyuered R; persecucion] persecuciones R. 191
persecucion] persecuciones R; anguyssh] angwyshes R;
dissese] dyseases R; aduersitee] aduersitees R;
disclaundir] disclawndres R. 193 he ...had] 'he' (h
canc.)at haythe neuer R. 195 and such oper] om. R;
holi] om. R. 197 to(2)] om. R. 198 fragilite]
fagilite H; or] and R. 199 or] and R; effectually]
effectuall H. 201 pat ...pe] videlicet R; of] þe paynys
of add. R. 202 fervent fire of] endeles R. 203 By]
and by R. 204 lechory] vnclene lyfyng R. 205 helefull]
heltheful R. 206 gouerned and gyded] rewlyd R. 207
lechory] þe lopely lust of vnclennes R. 208 fader] sayng
add. R.

Mathei, "Beati pacifici: quoniam filij Dei vocabuntur" -
 blessid be pei pat makeþ pees, rest and equite, for þei 210
 shuld be called verrey Goddes sonnes.

þan foloweth "Amen", pat is to sey: so mot it be.
 For it is a grete co[n]fermyng of all pat is rehersed
 befor.

So now I haue shewed how þis is þe best prayer pat 215
 euer was made and more acceptable in þe sight of God. For
 it was made by God hymself, and so it foloweth more rather
 he woll here it bi his gode grace. For like [as] a man
 lovith and ioyeth his owne handywerk when it is wele done
 and his owne dedis, so oure souereyn Lorde Criste Ihesu 220
 made this holi prayer, Pater Noster, and taught it to his
 disciples to be more acceptable þe same prayer. Lat vs
 þan devoutely worship pat mercifull Saviour Criste Ihesu
 for þis holy oryson, Pater Noster, made and spoke bi his
 owne spekeng, pat he delyuere us from þe dredefull paynes 225
 of dampnacion and make us all bi penaunce and contricion
 for our synnes in þis wrecchid worlde so to lyve to his
 plaser pat bi his grete mercy we may cum to þe kyn[g]dom
 of perpetuall ioye and blisse. Amen.

209 Mathei] chapter left blank H, om. R. 210 equite]
 quietenes whiche concernyþ loue distroyþ discencion and
 proferryþ charite R. 211 shuld] schal R. 212 pat ...
 sey] videlicet R; mot] myȝt R. 213 grete] om. R;
 confermyng] comfermyng H; rehersed] seyð R. 215 So
 now] beholde frendys how R; shewed] ȝow add. R. 216
 more] must be R. 217 more] and hys grete goodnes pat þe
 R. 218 bi ...For] om. R; like] wyse add. R; as] om.
 H. 219 lovith and ioyeth] lykys R; handywerk] handwarke
 R. 220 and ...dedis] om. R; souereyn] om. R; Criste
 Ihesu] God R. 221 to] om. R. 222 to ...prayer] om.
 R. 223 devoutely] say and R; pat] oure R. 224 for]
 with R; oryson] prayere R; Pater Noster] om. R; bi]
 with R. 225 spekeng] mowþe R. 226 all] abyll R.
 228 kyngdom] kyndom H. 229 ioye and] om. R.

113v Item in Die Ascencionis Domini

Worshipfull frenedis, it is /to/ wit pat oure
souereyn Savioure Criste Ihesu ascendid and stied up
into heven for v causes and resons profitable to
mankinde. /

114r The first cause and prophete was the humylite and 5
mekenes of the love of God. This witnesseth pe holy
euangelist Seint Iohn, "Nisi ego abiero, paraclitus non
veniet ad vos; si enim abiero, mittam [eum] vobis" et
cetera, Iohannis 16. "But if I go from you," quod pat
mercifull Lorde Ihesus - pat is to sey, "but if I ascende 10
to my fadir in heven", "pe Holi Goste shall not cum to you.
And if I ascende to my fadir in heven, I shall sende to
you pe Holi Goste, enformere of all grace, pat woll lerne
and teche how ye shall lyve to pe plesur of God my fadir
in heven and of me." 15

The 2 cause whi Criste ascendid it was for pe trust
and sekirnes of oure welfare whan pat merciful Lorde Criste
Ihesu wolde shewe hym vnto vs to be a speciall advocate
and a mercifull mediatour. Ioh[ann]is 2^o, "Aduocatum
habemus [apud] patrem, Ihesum Christum, et ipse est 20
propiciacio pro peccatis nostris." The holy euangelist

HR

1 Worshipfull frenedis] honorabyll and wirschipful
soueranys R; it ...pat] om. R; to] om. H. 2 Ihesu]
as on Thursday next commyng add. R; ascendid and] om.
R; up] om. R. 3 into] vnto R; heven] and add. R.
5 and prophete] om. R; was] is for R. 6 holy] om. R.
7 Iohn] sayng add. R. 8 eum] om. H. 9 pat] pis R.
10 Ihesus] om. R; pat ...sey] videlicet R. 11 heven]
blysse R; cum] downe add. R. 12 heven] blysse R; to]
om. R. 13 enformere] in forme R; all] om. R; pat
woll] whych schall R. 13-14 lerne and] om. R. 14
teche] yow add. R. 15 of] om. R. 16 whi] pat add. R.
18 hym] hymself R; a] oure R. 19 mediatour] betwyxe
God and vs add. R; Iohannis] Iohis H. 20 habemus] om.
R; apud] om. H; patrem] et add. R. 21-22 The ...
seith] om. R.

Seint Iohn seith we haue a speciall advocate and
mercifull mediatur, Crist Ihesu, pat is [meane] vnto þe
fadir of heven, pat is myghtfull to pray for us pat be
synfull.

25

Of þis trusti sekirnes spekith þe famous doctoure
Seint Austen in þis wise, "Securum accessum, o homo,
habes apud Deum, vbi mater ante filium, filius ante
patrem, mater ostendit filio pectus et viscera, filius
patri latus et vulnera. Nulla ergo poterit esse repulsa,
[vbi tot sunt amoris insignia]." Hee ille. "O þou
mortall man made bi Goddes plasuracion, þou haste a
gracious goyng and sewrte to þi saluacion, whan þat
mercifull modir of God is synfull mannes mediatrix,
shewyng to hir son Criste Ihesu hir bewecuous bresses
and tendir teetes for mercy to þe, man. Criste Ihesu
shewith to þe fadir in blisse his precyous side fressh
bledyng with his wide woundes for pardon, grace and
mercy vnto man. Therefore to þe, man, mercy may not be
denyed where so many meanes of mercy be specified."

30

35

40

The thirde cause whi God ascendid it was for oure
grete dignyte and worsnip. For þe grettest worship pat
myght [come] to mankinde was pat þe nature of man was so
promoted to grete dignyte pat it ^{was} loyned, knyghte and vned
to þe Godhede, sitting on þe fadir right hand in þe

45

22 have] quon Seynt Iohn þe ewangelyst add. R; and] a
add. R. 23 Crist Ihesu] om. R; meane] mercifull H.
24 off] in R; heven] for vs add. R; myghtfull] tyty for
R. 26 trusti] trust and R. 27 in] on R. 30 esse]
om. R. 31 vbi ...insignia] om. H. 32 plasuracion]
plasuracion R. 33 gracious ...sewrte] ykyre passage]
to God and a swere R. 34 is] om. R. 35 shewyng]
schewd R; hir(1)]dere add. R. 36 for ...man] om. R.
37 shewith] schewyng R; þe] his R; precyous] om. R.
37-38 fressh ...woundes] and his woundys for she bledyng R.
38 pardon] om. R. 39 vnto] add. R; Therefore]
wherefore R; to þe, man] om. R; mercy] vnto man add.
R. 41 God] Crist R; it] om. R; was] þis add. R.
43 myght] om. R; came] om. H. 44 to grete dignyte]
om. R; 45] om. H; loyned] adynat combynyd and R;
and vned] om. R. 45 fadir] fadir R.

kyngdom of blisse, whom all aungelles worship and obey.
 What worship and dignyte myght more cum to man then pis?
 Wherefore aun /114v gellis considred pis dignite of
 mankinde. Pei bad pat mankinde shulde not worship pem
 because pe nature of man was above all aungelles. 50

Seynt Iohn Euangelist, Cristes heavenly secretory,
 wryteth in pe Apocalips, "Cecidi ante pedes eius ut
 adorem eum" et cetera. The glose vpon pis seith,
 aungelles in pe Olde Lawe neuer forbad man to worship
 pem, but in pe Newe Testament aungelles perceyved pe 55
 nature of man even ioined and annexed to pe Godhede.
 Thei dred to be worshipt of man because pe nature of man
 was above and transcendid pe [hy3/t/e] and altitude of
 all aungelles. Hec Leo Papa in ser[mone] de ascencione
 Domini. Then pe aungelles forbad man pat pei shulde not 60
 worship them, saying to mankynde, "Vide ne feceris: conseruus
 autem tuus sum et fratrum tuorum" et cetera. "O
 mankinde, worship not me," quod pe aungell, "but I must
 worship pe, I am pi seruante."

And so aungelles worship pe nature of man pat God 65
 toke in his carnacion, pat now God hath in heven with hym
 bodily by his glorious ascencion. And pere mankynde may

47 to] a add. R. 48 considred] consydering R; pis]
 hy3e add. R. 49 mankinde] man R; bad pat] forbad R;
 shulde not] to R. 50 man] mankynd R; was] transcendyd
add. R; all] pe add. R. 51 Iohn] pe add. R; heavenly]
om. R. 52 Cecidi] cotidie inquit R. 53 et cetera]
om. R; vpon] of R; pis] texte add. R; seith] pat add.
 R. 54 pe] tyme of add. R. 55-56 pe nature of man]
 'that mankende was' R. 56 even] vnyd R. 57 of] a
add. R; man(1)] for add. R; pe nature of] om. R.
 58 hy3te] hy3e R, om. H; and] om. R. 59 all] om. R;
 sermone] ?seruicio H. 60 pe] om. R; pei] he R. 62
 autem] om. R; tuus] ego add. R; et cetera] om. R;
 0] pou add. R. 63 worship] pow add. R; quod pe aungell]
om. R; but] for R. 64 pe] for add. R; seruante] with
 pe and pi brepren add. R. 65 aungelles] and so aungelles
rep. H. 66 carnacion] incarnation R; God] he R. 66-
 67 with hym bodily] om. R.

se his broþir in oure flessch and blode ioyned to þe Godhede
 and sitting on þe Fadirs hande in þe kyngdom of blisse.
 Wherefore man is moch bounde to God þat bi his gode grace 70
 he hath promoted mankinde aboue all aungelles and yef þem
 such fredamis and worshippes þat all aungelles shall do
 man seruice, worship and reuerence.

The 4 cause why Criste ascendid was to shewe vs þe
 verrey way to euerelasting blisse. Michee 2^o, "Ascendit 75
 pandens iter ante nos." "Oure souereyn Lorde God", quod
 þe holy prophete, "by his blessid ascencion gothe befor
 vs to shewe þe right wey to perpetuall blisse and
 saluacion."

Hereto acordeth Seint Austeyn, "Via tibi facta est 80
 per tuum Saluatorem Ihesum - surge, ambula, habes quo
 pergias, noli pigrescere." "O þou mankynde," quod Seint
 Austen, "thi souereyn Savioure Criste Ihesu hath made þe
 a sekir way into blisse - rise from þi syn, folowe þi
 redemptour, be not slowe to seke þi Savioure þat yeveth 85
 þe soft salve to þi synfull soule."

The 5 cause whi Criste ascendid was to sette vp þe
 gracious gates of /ll5r perpetuall blisse vnto vs. For
 as oure form fadir Adam for his synne sette vp þe gates
 and entre of hell and dampnacion, so Criste by his holy 90

69 and ...blisse] om. R. 70 bounde] beholdyn R; bi ...
 grace] om. R. 71 hath] so add. R; þem] hym R. 72
 fredamis] fredam R; and worshippes] om. R. 72-73 do
 man seruice] om. R. 73 worship] hym serue add. R;
 reuerence] hym add. R. 75 Michee] Mathei R. 75-76
 Ascendit pandens iter] ascendens ita R. 76 God] om. R.
 77 þe holy prophete] þis euangelyst R; blessid] gloriose
 R. 78 shewe] vs add. R; right] verry R; perpetuall]
 euerlastyng R. 80 Austeyn] sayng add. R; tibi] tua R.
 81 Ihesum] Christum add. R; habes] homines canc. R.
 82-83 quod Seint Austen] om. R. 85 yeveth] is R.
 87 vp] opyn R. 88 perpetuall blisse] heuen R; For]
 lyke wyse R. 89 form] from H, forn R; Adam] om. R;
 for] by R; synne] 'were' add. R; vp] opyn R.

ascencion had openyd þe gates of precious paradise [and
induryng saluacion. And þeras angels kept þe gatys of
paradyse] with brennyng swerdes, þat no soule myght entre
into it, now Criste Ihesu haue sett vp þe gates and
clausures of blisse and wernyth no man to haue free entre 95
þat is stedfast in beleve.

Seint Austen accordeth hereto, seying, "Aper/uisti
credentibus regna celorum" - thou mercifull Lorde, þou
hast vndo and sette wide open þe gates of þe kyngdom of
heven to þem þat beleve feithfully bi þi precious and 100
victorious passion and þi dere dethe.

Thus then þat myghtifull Savioure Criste Ihesu
shewith to vs bi his holy ascencion þe right way to heven
and perpetuall saluacion, and seid to all men of good
condicions stedfastly standing in þe state of grace, "Vado 105
parare vobis locum." "I, Kynge of blisse," quod þat
mercifull Lorde, "I go bi my mervelous ascencion from þis
vale of wrecchednes and desolacion vnto my fadir in blisse,
purveying for you a place of ioye and consolacion."
Which graunte vs þat mercifull Lorde, redemptour of man, 110
þat vouchesafe to take oure nature to hym, vned to þe
Godhede in perpetuall blisse. Amen.

91 had] hap R; precious] om. R. 91-93and..paradyse]
om. H. 93 brennyng] bryng R; soule] man R. 94 Ihesu]
by hys ascencion add. R; haue sett vp] hap opyned R;
gates and] om. R. 95 wernyth ...haue] gravntyd R. 96
þat ...beleve] to all þat beleue stedfastly R. 97
aperuisti] aparuisti R, apposuisti H. 100 bi] in R.
100-01 and victorious] om. R. 101 þi] om. R. 102
myghtifull] mercyful R. 104 seid] seyp R; all men]
mankynd R. 105-06 Vado ...locum] om. R. 107 I] om.
R; go] byfore add. R; ascencion] þe ri3t way to heven
and perpetuall saluacion and seyp vnto mankynde of gode
condicions stedfastly stondyng in þe state of grace I
kyng of blysse quod þat mercyful lord go before by my
mervelous ascencion rep. R. 108 vale] world R.

119r

Item in Die Pentecoste

Hit is wrete in Actibus Apostolorum pat þe Holi
 Goste was send from heuen vnto [þe] apostlis, as Criste,
 the seconde persone in Trinite, had promysed vnto þem in
 his blessid ascencion, vnto þeire contynuall comfort and
 eternall recreacion - "Cecidit Spiritus Sanctus super 5
 omnes" et cetera. And whan þe Holy Goste as þis day had
 restid vpon þe apostlis, þei were so plenteuously
 replesshid with grace of þe Holi Goste þat þei sodenly
 began to speke all manere of langages and tonges vndir
 heven - "Repleti sunt Spiritu Sancto et ceperunt loqui 10
 prout Spiritus Sanctus dabat eloqui illis".

And it is to wit þat þe appostlis after þat þei had
 receyved þe Holy Goste þei had perfitely iij grete vertues
 and gracious euer after. Oon was perfite charite in
 theire hertes abiding; the second was trewþ in her 15
 speche, Goddes wordes perfitely preching; and þe þird
 boldenes in preching, no deth dreding.

First I say þe appostelles had perfite charyte in
 þeire hertes abiding. For þe Holy Goste descendid shyning

HR

1 Hit] honorabyl souerans it R. 2 was] was rep. H; þe]
om. H. 4 blessid] om. R. 5 recreacion] Actuum ix add.
 R. 5-6 super omnes] om. R. 6 as] vpon add. R. 7
 plenteuously] aparelyd and add. R. 8 grace of] om. R.
 9 manere of langages and tonges] langage R. 10 heven]
 Actuum ij add. R; sunt] omnes add. R. 12-13 wit ...
 Goste] be knowen aftire þat þe Holy Gost had aperyd to þe
 apostolys R. 13-14 grete ...gracious] thyngys R.
 14 Oon] þe fyrst R. 17 in preching] of þe lawys
 techyng R; no] dowte of add. R. 18 say þe appostelles]
 sayd þei R.

as fyre into peire hertes with fervent fire of charyte 20
 and made pem to bren bright in perfite charyte and loue
 vnto God and to her even Cristen pat, what persecucion
 pei had, euere pei panked God and praied devoutly for
 peire enmyes.

The apostilles also pei had truthe in peire speche, 25
 Goddes wordes perfiteli preching. /119v For whatsoeuere
 pei preched or taught il[t] was tru doctrine of God yeven
 bi pe Holy Goste. Iohannis, "Non vos estis qui loquimini
 seld] spiritus patris vestri qui loquitur in vobis." "It
 is not ye", quod pe holi euangelist Seint Iohn, as who sey, 30
 "ye haue it not of youreself pat ye preche and teche pe
 wordis of God, but it is pe Holy Goste and pe spirite of
 pe fader in heven pat spekith in you." For pe apostlis
 receyved so plenteuously pe yeftes of pe Holi Goste pat
 all pe world was replessed and fulfilled with her tru 35
 doctrine. "Spiritus Domini repleuit orbem terrarum",
 Cantico primo - the Holy Goste hath fulfilled all pe
 worlde with grace, pat is to sey, the apostlis and pe
 disciplis pat God ordenyd to be prechoures prughoute pe
 worlde pei haue receyved such grace of pe Holi Goste pat 40
 all Holi Chirch is fulfilled with peire tru doctryne.

20 as fyre] om. R; into] in R; hertes] hart R. 21
 and ...loue] om. R. 23 euere] aftire pat add. R; God]
 of hyt add. R; and] ertyly pei add. R; devoutly] om. R.
 25 pei] om. R; speche] hertys and R. 26 whatsoeuere]
 whatsumeuer R. 27 it] is H; tru] verry R. 28 bi]
 to pem of R; Iohannis] chapter left blank and 'xiiij' H,
 as wyttnessyp pe holy euangelyst Seynt Iohn R; Non]
 enim add. R. 29 sed] set H. 30 ye ...Iohn] om. R.
 31 ye(1) ...not] om. R; ye(2)] om. R. 32 wordis]
 worde R. 34 pe yeftes of] om. R. 35 her] om. R.
 37 Cantico primo] om. R. 38 pat ...sey] videlicet R;
 pe] om. R. 39-41 pat ...doctryne] of Criste haue ful-
 fillyd all pe worlde porow grace of peire perfite prechyng
 and trew doctryne pat pei reseuyed so habundantly of pe
 Holy Gost R.

As we se bi experience whan a plenteuous reyn or a
 swete dewe discending from heven it maketh all þe erth
 wete at oonys and causith þe frute of þe erthe to encrece
 and grow after a grete drowt or drynes; right so þe 45
 apostlis haue fulfilled Holi Chirch bi þe dewe of grace
 of þe Holi Goste with þe frute of verrey tru doctrine
 and þeire goode werkes, and bi inspiracion of þe Holy
 Goste, þat is chefe helpe and comfortour, þei perfutely
 preched Goddes worde yeven vnto þem bi grace. Mathei, 50
 "Cum steteritis ante reges et presides, nolite cogitare
 quomodo aut quid loquamini; dabitur enim vobis in illa
 hora quid loquamini." Oure souereyn Lorde God seith bi
 his euangelist in þe gospell vnto þe apostlis and prechers,
 "Whan ye be brought and stand in þe presence biforn 55
 kynlgles, princes and presidentes and perfutely preche
 þe worde of God, þink nor stody not how nor what wise ye
 shall preche and teche, for withoute 'dowte' it shall be yeve
 to you bi grace þat same houre."

I seid also þe apostlis had boldenes in preching, no 60
 deth dreding. For þei wolde not scare for frende nor
 foo, king nor prince, riche nor pore, but boldely prechid
 þe worde of God and his lawes, for which wilfully þei
 wolde suffre dethe and peynfull passion. But what was

42 As] for as R. 43 discending] descendip R. 45 a]
 þe R; or drynes] om. R. 47 verrey] þe R. 48 þeire]
 om. R; and(2)] om. R; bi] þe add. R. 49 chefe helpe]
 and] principall R; comfortour] þat add. R; perfutely]
 om. R. 50 Goddes worde] þe worde of God R; Mathei]
 chapter left blank H, þis wittnes þe euangelyst Mathei
 R. 51 reges et] om. R. 53 souereyn] om. R; God]
 om. R. 54 in ...prechers] om. R. 55 and ...presence]
 om. R. 56 kynges] kynkes H; princes] om. R; and
 perfutely] to R. 57 þink] nott add. R; how nor] om.
 R; wise] om. R. 58 preche and teche] say R; withoute
 dowte] dowlles R. 59 bi grace] om. R; þat] in þat R;
 houre] þat 3e schall say it add. R. 60 also] þat add.
 R; in] þer add. R; no] dowte of þer add. R. 61 for]
 fro R. 62 foo] emye R.

þe principall cause whi þe'i' dred no deth? Truly 65
 it 'was' þe grete charyte and perfite loue þat þei
 had to oure Lorde God bi inspiracion of grace of þe
 Holi Goste. For when þei had receyvid þe grete grace
 of þe Holi Goste /120r as þis day, euer after þei
 were stedfast and dred no deth, as it myght be wele previd 70
 bi Seint Peter. Bi forne Cristes passion he was varyant,
 vnstabil and aferde of dethe. Whan Criste was take,
 a maide seid to hym, "Tu ex illis es" - thou art oon
 of Cristes disciples. Anon for fere and drede of 75
 dethe he forsoke his maister Criste and seid, "Non
 noui hominem" - I knowe not þat man þat þou spekist
 of. But whan he 'had' receyvid grace of þe Holy
 Goste as þis day, euere after vnto þe day of his passion
 he might sey with 'þe' prophete Michea, "Repletus sum
 fortitudine spiritus Domini, iudicio et veritate" - 80
 I am so myghtily fulfillid with þe Holi Goste þat I
 drede no deth, but I woll dy in þe right and trewth,
 Michee 3^o. Also of Seint Poule and of Seint Barnaby,
 Actuum 13^o, "Excitauerunt sedicionem" et cetera. And
 of many opir þat we rede of in scripture. 85

65 principall] om. R; cause] principally add. R;
 whi] þat R; no] not R. 66 was] (is canc.) add.
 H, for add. R. 67 oure Lorde] allmy3ti R. 67-
 68. of (2) ...had] þe which thei R. 68 þe grete
 grace] om. R. 69 day] for add. R. 70 stedfast]
 fest fast R; no] not R; myght] may R. 71
 Cristes passion] þe passion of Crist R; varyant]
 and add. R. 73 art] ar R; oon] quod sche add. R.
 75 Criste] Ihesu add. R. 77 grace of] om. R.
 78 þe day of] om. R. 79 Michea] ego R. 82 and]
om. R. 83 Poule] Pirole R; and of] om. R;
 Barnaby] -by over er. H, Barnabe R. 84 And] om.
 R. 85 opir] om. R. 85-86 in ...vndirstond]
om. R.

Wherefore it is to vndirstond pat þe Holi Goste
 werkith bi his gode grace on vij manere wise, quia
 Spiritus Sanctus dicatur septiformis propter septem
 operaciones. For þis day þe appostlis receyvid þe
 vij giftes of þe Holi Goste to strength and fortefye 90
 them ageyns oure iij enemyes, þe worlde, þe flessch
 and þe devell. Isay þe holi plro]phete reherseth
 tho vij yeftes of þe Holi Goste, Isaie xj^o, "Et
 requiescit super eum spiritus Domini, spiritus
 sapiencie et intellectus, spiritus consilij et 95
 fortli]tudinis, spiritus sciencie et pietatis, et
 repleuit eum spiritus timoris Domini" - there shall
 'rest' vpon þem þe holi spirite of oure Lorde, þe
 holi goste of wisdame and vndirstonding, þe gode
 goste of counceil and strengthing, þe holy spirite 100
 of pyte and cunnyng, and þe holi goste of þe drede
 of God, charitably loving.

Moreouere, worshipfull frendes, it is to wit
 pat it is of allmyghti God Criste Ihesu, redemptour
 of mankinde, as it is of a nobil riche man and a wise 105
 pulr]cheser pat desireth to by a grete lorde'shyp' of
 a tovn. First þe purcheser makeþ with þe seller

87 gode grace on] my3t in R; manere] sundre R.
 88 Sanctus dicatur] Domini dicitur R. 89 þis day]
 om. R; þe(2)] om. R. 91 iij] mortal add. R;
 enemyes] videlicet add. R. 92 devell] fende R;
 Isay] Ysaie R; holi] om. R; prophete] profette R,
 pphete H. 93 tho] þem all R; yeftes ...Goste]
 om. R. 94 requiescit] requiescet R. 96
 fortitudinis] fortutudinis H; sciencie] sapiencie
 R; pietatis] veritatis R. 97 repleuit] requiescet
 super R. 98-99 Spirite ...holi] om. R. 100
 strengthing] strengh (sic) R. 101-02 goste ...
 loving] sprete of þe good gyft of charitable lyuyng
 R. 103-04 to ...is] om. R. 104-05 Criste ...
 mankinde] om. R. 105 riche] wyse R; a(2)] and
 a rep. R; wise] riche R. 106 purcheser] purchasowre
 R, pucheser H; of] or R. 107 First] for first R;
 þe(1)] wise add. R; makeþ with] wyl know of R.

'a connawnt' what gode it shall cost and knowe þe
 vttermest price. Then whan þe parties be agreed,
 the 'purchasesour' yeveth an earnest peny and doþe 110
 write þe dedis of his purchase. Pan þe purchasesour
 takyth open seasyn in þe goodes, and maketh a fest to
 all þat were at seasyn-taking. Than þe purchasesure
 woll reward with giftes all his frendis þat haue
 laboured to his entent. 115

This nobil, wise /120v and precyous purchasesoure
 he is oure souereyn Savioure Criste Ihesu, redemptour
 of all mankinde. He made for us a grete purches, the
 fayre and bewtefull citee of þe kingdam of blisse.
 The couenaunte of þis precious purches for mankinde 120
 it was made bi þe counsell of þe blesfull Trynyte, so
 þat þe second persone in Trinite cam down from þe
 fadir in heven vnto þe citee of Nazareth into þe
 secrete and chaste chambre of a clene mayden wombe
 called Maria þat neuere knew of mannes felischip 'in' 125
 worde, þouȝt nor dede, and of þat blessid and pure
 virgyns body he toke boþe flesche and blode bi þe
 inspiracion of þe Holi Goste, and mekely he was borne
 and brought forth into þis worlde for þe saluacion
 of mankynde. And þe viij dayes after his blessid 130

108 a connawnt] om. R; wht ...knowe] om. R.
 109 price] what he schal pay for it add. R. 110
 the purchasesour] he R. 111 his] þat R. 112
 open] vpon hym R; goodes] goode R; fest] 'or a
 drynkyn' add. H. 113 all] þo add. R; at] þe add.
 R; Than] and pan R; þe purchasesure] he R. 114
 woll] schall R; with giftes all] om. R. 115
 laboured] in þe matere add. R. 116 and precyous]
om. R. 117 he] om. R. 118 purches] þat is to say
add. R. 119 fayre and bewtefull] om. R; blisse]
 heven R. 120 The ...mankinde] om. R. 121
 blesfull] holy R. 122 in] of þe R. 122-23
 þe Fadir in] om. R. 123 heven] to erth add. R;
 vnto] into R. 124 mayden] madys R. 125 felischip]
 and (canc.) add. H, synne R. 126
 worde] om. R; þouȝt] 'consent' add. H. 126-27
 and(1) ...blode] bot was conteyned R. 129 þis]
 þe R. 130 of] all add. R; dayes] day R, -s canc. H.

birth he was circumcised after þe lawe of Abraham in
 þe previ parte of his body to fulfill þe lawe, and
 pere yafe þat gode Lorde an earnest peny of his blessid
 blode. Then were þe evidence and dedis of his precious
 purches write - and þat was on Gode Friday - vpon þe 135
 pure parchement of his blessid body þat streitly was
 streyned vpon þe crosse and po/n/essid with scharpe
 scourges, wrete with many capitall lettris in his body
 of rede blode, v ^{ml} iiij^C lxxv of wateryng woundis.
 From þe hiest parte of his hede vnto þe lowest parte 140
 of his fote þer was none hole place in his precious
 body. The chartir of Cristes blessid body it was
 selid with v rede seales, þat is to say, his v woundes
 wide, in his handis and in his fete and his precious
 side. Then þis noble purchesure Criste Ihesu he toke 145
 season vpon [hym in hys lond, þat is to say, vpon þe
 hy3e autere of] þe holy crosse vpon þe Mounte of
 Caluarye on Gode Friday, and þan he made full
 payement of his precious purchese with his precious
 hert-blode. Vnto þis purches accordeth þe holi 150
 apostill Seint Petire, "Scientes quod non ex
 corruptibilibus auro et argento redempti sumus

132 þe previ parte] secrete place R; to ...lawe]
 om. R. 133-34 pere ...blode] þat þe good Lord payed
 for an earnest peny, videlicet, for þe first tyme þat
 he sched hys blode for þe redempcion of man R. 134
 precious] gete (sic) R. 135-42 vpon ...was] þe pennys
 were scharp scowrges, þe enke was rede blode þat þei
 toke out of hys body and þai wrote of þe parchemyn of
 hys naked skyne so grete wrytyng þat þer was noo hole
 spott fro þe crowne of þe hede to þe sole of þe fote
 bot all red blode; þane were þe euidence R. 137
 ponessid] pomessid H. 143 rede] grete R; his]
 with R; v(2)] principall add. R. 144 wide] of
 Cryst þat he sufferd for mankynd R; his(1)] hert add.
 R; in his(2)] om. R. 144-45 and ...side] om. R.
 145 noble] preciose R; Criste Ihesu he] om. R.
 146-47 hym ...of(1)] om. H. 147 vpon] on R.
 148 on Gode Friday] om. R; þan] þer R. 149
 precious(1)] om. R. 152 corruptibilibus] corruptibile
 R, corruptilibus H; sumus] estis R.

sed precioso sanguine agni immaculati incontaminati
Christi" et cetera. Thus seith Seint Peter vnto
mankinde, "Knowe ye wele pat ye be not bought, redemyd 155
nor purchased with goulde nor siluer pat woll rust
and corrupt, but ye be bouzt with pe sacred blode of
pe clene lambe, pat is to sey, with Cristes /121r
hert-blode. Then pis precious purchasesoure Criste
Ihesu he made two festes to his frenedes. Oon was 160
made in erthe and anoper was made in heven. In erthe
Criste made a fest to his frendis pat haue labored to
his entent. This fest was made on Shir þursday at his
soper and maundy when he toke pe materiall brede,
blessid 'it', brake it and gafe it to his disciplis, 165
saying, "Accipite et comedite: hoc est enim corpus
meum" - take ye and ete - it is my precious body -
and do pis afterward in speciall mynde and memorye
of me. With pis verrey Goddis body we were all fed
vpon Estirn Day, for pat day Criste fedde us gostely. 170
Anopir feste Criste made in heven pe day of his
ascencion whan he ascendid into heven and sittith on
his Fadirs right hande, bothe God and man, and pere
gafe full knowlege to all aungelles and seyntes in
heven of his victory of mannes redempcion, for before 175

153 incontaminati] et contaminati R, incontaninati H.
154 et cetera] om. R. 155 wele] om. R. 156 nor(1)]
and R; nor(2)] and R. 158 clene] and immaculat add. R.
158-59 with Cristes hert-blode] pe preciose hert-
blode of Crist Ihesu R. 160 two festes to] om. R;
frenedes] ij festys add. R. 161 and] om. R. 162
Criste] Ihesu add. R. 162-63 pat ...fest] and pat
R. 163 at] aftire R. 164 and maundy] om. R; pe
materiall] naturall R; brede] and add. R. 165 it(1)]
and add. R. 166 comedite] manducate R. 167
ete] ye pis for trewly add. R; precious] verre R.
168 pis afterward] ye þus R; speciall] remembrance
and R; and memorye] om. R. 169 me] (?ev canc.)
'and' aftirward R; verrey Goddis] sacrament of hys
blyssyd R; we were all] Crist haþ R. 170 vpon ...
gostely] vs pat be is fayful frendis at pe fest of
Estire pat was last past an as often as we nede R.
171 heven] in add. R. 172 into] vnto R; and] per
add. R. 173 his ...hande] pe riȝt hand of pe Fadire
R. 174 full] -y ex. H. 174-75 in heven] om. R.
175 of(2)] and R.

pat day thei neuer sawe man ioyned to pe Godhede in
 heven. Than atte last pis precious and wise purchasesoure
 Criste Ihesu he yeveth yeftis frely to his frendes,
 pat is to sey, to his apostlis pat hath wrought to
 his entent, whan he send down pe Holy Goste pis day, 180
 pat is gyder and governor of all grace and godenes,
 of whom pe apostlis plenteuously haue receyued vij
 speciall yeftes, pat is to sey, pe yeftes of wisdom
 and vnderstond, 'pe' yeftis of counsell and strengthing,
 pe yeftes of pitee and cunnyng, and pe yeft of pe 185
 drede of God, charitabill llojving.

Wherefore, in reuerence and worship of pese vij
 grete yeftes of grace of pe Holi Goste, all Holy Chirch
 syngeth pis holy ympne, "Veni, creator spiritus, mentes
 tuorum visita" et cetera, with pe vij verses folowyng, 190
 with torch-light and ensence at pe first houre after
 prime of pe day, yeving to euery man and woman
 'ensampyl' to pray pe Holi Goste for grace, pat in
 clennes of life pei may receyve so grete giftes as
 pe apostlis pis day receyvid, and sey in his mynde 195
 with Holy Chirch:

178 he] om. R; his] faypfull add. R. 179 to his]
 pe R; wrought] labored R. 180 Goste] as add. R.
 181 pat] pe whiche R; gyder] gyde R; and godenes]
om. R. 182 haue] om. R. 183 speciall] preciose
 R; yeftes(2)] gyft R. 184 vnderstond] vnderstondyng
 R; yeftis] gyft R; strengthing] strength (sic) R.
 185 yeftes] gyft R; yeft] gyft R, yeftes H. 186
 charitabill] charitably R; loving] lovyng R, lyving
 H. 188 Chirch] pis day add. R. 189-90 mentes
 ...cetera] om. R. 190 pe] om. R. 191 torch]
 torches R. 193 for] of R. 194 po] pe R.
 195 pe] holy add. R; his] per R.

"Veni, creator spiritus,
 Mentis tuorum visita:
 Imple superna gratia
 Que tu creasti pectora"

200

- com, þou creature, þou holi spirite of God,
 grounder of grace, into owre soules, "visita" -
 visite oure myndes of þi tru seruantes, replessh and
 fulfill oure /12lv brestes with heavenly grace, þat
 be made bi þi holy handwark. Thus we shall devoutely 205
 yefe lawde and praysyng vnto þe fadir in hevyn, þe
 son and þe Holi Goste, iij personis and oon God
 indeuysible, to send us of his gode grace and godenes
 þe yeftes of þe Holi Goste, as þis day he send vnto
 þe apostlis, to recreacion and comfortyng, þat we may 210
 in þe kyndome of blis haue perpetuall duelling. Amen.

198-200 Mentis ...pectora] et cetera R. 202
 grounder] grounde R; visita] om. R. 203 oure
 myndes] þe mynd R. 208 to send us] om. R; his
 gode] om. R; godenes] þat we may be replesshed with
add. R. 209 yeftes] gyft R; as] þat R. 210 to
 ...comforyng] om. R.

124r Item de Solempnitate Sancte Trinitatis

Worshippefull frendis, ye shall vndirstond pat pe
 fest of pe blesfull Trinite was sum tyme not halowid nor
 reuerenced in Holy Chirch as it is now. And because
 pere were mevid many errours and heresies ageyns pe feith
 of pe bles /124v full Trinite, therefore a gode Cristen 5
 emperoure of Rome, Karolus, desyred a grete clerke to
 make pe seruice of pe blessid 'Trinite' to pe avgementacion
 of Cristen feith and confusion, schame and distruccion of
 errours and heresies. And whan pe holy seruice was fully
 complete and made, he toke it to pe Pope, beseching hym 10
 pat it myght be cananyssed, admytted and auctorysed bi his
 holy power, and pe fest of pe Trynite solempnyzed /and/
 holowed pe next Sondag after Wit Sondag. And a convenyent
 cause why, for vpon Wit Sondag the Holy Goste was send to
 pe apostlis from hevyn and replessed peire hertes with 15
 grace, pat made pem perfite to preche pe feith and right
 beleve of pe Trynite and to baptyse pe peple in pe name of
 pe fader, son and Holi Goste, as Criste had taught pem
 beforh his glorious ascencion.

And pat euery man, woman and childe beleve pat pe 20
 fadir, pe son /and/ pe Holi Goste be iij persons and con
 in substance indiuisible, oon God, schaper and maker of
 all pinges, perpetually regnyng in blisse, oon God, oon
 Lorde of oon beyng, of oon power withoute begynnyng and
 withoute ending, conditor, creator and maker of all creatures
 ouer all, hole not sundrid in his Godhede, knower of all 26
 thoughtes, sercher of oure hertes, we must beleve pat in
 pe blesfull Trynite is no persone myghtier pan othir,
 wyser nor wittier pen oper, but all iliche myche in maieste
 and power, wisdom and reuerence. Thus we shall worship pe 30
 blesfull Trynyte with devoute hert and ful feith and with
 clennes of life, pat we may cum to pe kingdam of blisse
 where oure rewarde shall be withoute ende. Amen.

H

6 Rome] 'callid' add. 10 Pope] er. 12 and(2)] en.
 21 and(1)] om. 30 worship] and add.

NOTES TO PART I

The sermon follows the outline laid down in the first of the "Sermones et Themata" appended to several of the MSS of the Fasciculus Morum (see Appendix 14 for further details). It is based on the text of the Gospel for the first Sunday in Advent: "Ecce, Rex tuus venit" (Douay: "Behold thy king cometh to thee"), Matthew xxi, 5. The skeleton of the sermon outline is given flesh from the main body of the Fasciculus text. The protheme discusses the unstable situation in a country where the king is absent and compares it to the state of the Church when Christ, the King, is absent, that is, when the people are indifferent to His rule. The text warns of the coming of Christ (L. adventus, coming) to right such wrongs. Just as man has been led astray by three false leaders, the devil, the world and the flesh, so Christ comes with three virtues to combat them, obedience against the devil's pride, poverty against the world's avarice, and chastity against the flesh's lechery. The sermon outline refers to the main body of the Fasciculus for an expansion of the discussion of these virtues and vices, but HR deals only with the virtues, obedience, poverty and chastity, and not the vices, pride, avarice and lechery. HR concludes with one of the Church's prayers for the second Sunday in Advent. For the text of the Fasciculus sermon outline, see Appendix 15.

4-13

Comparison with the sermon outline reveals an interesting comment in HR. "Tunc autem spoliaciones, sediciones, multe iniurie et nulle correcciones" is translated as "For then be spoliacions, robereis, deceytes, tresons and many wronges done withoute correccions", with the additional comment, "and causeth oft tyme be peple to

rebell and rise ageyn the pees, as it was like to haue bene in this reem within fewe yeres, had not Gode shewed to vs of his gode grace". R's version (followed by Gi) is less specific: "and causyp oft tymes þe people to be rebell and ryse agayne þe pese, as oftyn tymes hap ben sene in dyuers remys". C, which is of supreme authority in this sermon, is close to H: "and cawsethe offtyn tyme the pepull to be rebell and ryse anenense the pees, as it had lyke ffor to have be in thys reem within ffewe 3eeris, had not God schewed to vs off hys good grace".

It was on this passage that Steckman based her dating of H as "near 1483" (Steckman, 1937, p. 37), arguing that the features of an unpopular king, a weak government, an averted rebellion and a royal progress all pointed to that date. However, these elements (with the exception of the royal progress, which is based solely on a comparison with the theme of Christ's entry into Jerusalem) might apply at several times throughout the fifteenth century. One might suggest a time soon after the accession of Edward IV in March, 1461, when a writer might reasonably look back in horror to the Wars of the Roses, which had begun in the late 1440s. Or again, the early 1470s might be suggested. In the autumn of 1470 Edward had been forced to flee to the Netherlands to escape Warwick ("þe absence of a kyng", l.4), but in 1471 returned to England, defeated Warwick at the battle of Barnet, and returned in triumph to London. "The year 1471 not only saw the end of Lancastrian hopes and of Edward's perils; it marked the end of an era in the history of the monarchy - the end of a long period of weakness and the beginning of over a century of strength" (Myers, 1965, p. 117). In any case, Steckman's late dating of H is less acceptable for C (of which she was unaware).

What is certain is that the Latin original to this passage was augmented in C to point up a particularly pertinent recent situation, a situation which was felt by H to be still relevant. By the time R was copied, this situation no longer pertained to the same degree, resulting in the more general remarks of R and Gi.

7-8 shortly ...falshede]

H's reading is confirmed by both C and Gi, as well as by the Latin original ("breuiter"). It seems that the R scribe has, in his typically careless way, misread "of" as "oft" and "falshede" as "passyd". A later reader has attempted to make some sense of this by inserting "tymes" after "oft" and cancelling "passyd", with the final reading: "schortly to speke, oft tymes synne and vntrewyp haue pane grete dominacioune".

9 be]

H's "pe" is clearly a mistake for "be", which is necessary to the sense and attested by R, C and Gi ("schall be").

14-20

The Latin original is closely followed, with the exception that it specifies the absence of Christ in a country as being caused by dissension between the lay and religious communities and the rich and the poor ("Iste igitur rex absens est dum inter clericos et laicos, ciuites et pauperes, religiosos et seculares vbique sic crescunt insolencie et legis diuine transgressiones"). HR also omits a quotation from the Book of Judges.

15-16 Rex ...dominancium]

Revelation, xvii, 14 and xix, 16. The Latin original clearly has xix, 16 in mind ("Et habet in vestimento, et in foemore suo scriptum: Rex regum, et Dominus

dominantium"), since it reads: "in cuius femore scriptum est ..." and this is closely translated by C: "in qwhos is garmente is wrete ..." (cf. Douay: "And he hath on his garment and on his thigh written: KING OF KINGS AND LORD OF LORDS").

20 þe peple]

C's closeness to the original Latin is again evident from the expansion at this point, "yat is to sey, amonges the spirituality, temperaltye and the communalte". Cf. note to 14-20 above.

21-30

Omitted in all the English versions is the sermon outline's comparison of the fear experienced at Christ's coming to that of a household at the return of their master and mistress or schoolboys at the return of their teacher.

21 to pease]

H's omission is not readily explained, although the superficial visual similarity of "to pease" (or the like) and "the peple" might explain omission of the first phrase through eyeskip. The Latin "ad compescendam iam militantis ecclesie insolenciam" (= in order to repress the insolence of the Church militant, L. compescere) is translated in C as "to pes the pepull in thys chyrche mylytante" (cf. pease OED 4 to reduce to peace, set at rest, still, quell, appease (strife, wrath, etc.)). Also, to quiet, calm, still, pacify (sorrow or violent feeling). ME paisen a OF paiser, paisier, for which the pease spelling is recorded in the fifteenth and sixteenth cents. Gi is defective at this point, the equivalent of H's ll. 20-21 ("ayens ...peple") being omitted due to eyeskip, where the scribe, having written "þe pepull" looked back to his copy and carried on from the second "þe pepull",

omitting the intervening words. R's "to please" is unsatisfactory in the context and I have emended H to follow C on the principle of the "difficilior lectio".

24 Ecce ...venit]

Matthew xxi, 5, from the Gospel for the first Sunday in Advent.

31-39

The three-fold division of man's "fals leders and doctours" into the world, the flesh and the devil is a commonplace of medieval religion. Of the several examples given by Bloomfield (1952), a few may be cited here. One of the sermons of MS Royal 18 B xxiii points out that the devil tempts us with pride, wrath and envy, which must be countered with meekness, love and charity; the world with covetousness, to be countered by almsgiving; the flesh with sloth, gluttony and lechery, to be countered by prayer, fasting and chastity (Bloomfield, 1952, p.163ff.). The poet of a fifteenth century lyric admits that he has succumbed to the world, which tempted him with covetousness, the devil which tempted him with pride, wrath and envy, and the flesh which offered lechery and sloth (Bloomfield, p.203). Again, in a sermon "Per Proprium Sanguinem" of c.1400, an exemplum is told, supposedly from Pliny, of an elephant attacked by the devil, who shoots the arrows of pride, anger and envy, by the flesh, which shoots gluttony, lechery and sloth, and by the world, which shoots covetousness and avarice (Bloomfield, p.203).

36-37 with hys]

H's "which is" is not unacceptable, but C's reading of "with hys" is confirmed by Gi (R reads "to") and by the original Latin "cum suis diuicijs". I have emended to follow Gi.

50-52

The sermon outline deals first with the devil's pride, directing the reader to the main body of the Fasciculus for expansion of the theme ("Primo dico quod errabat genus humanum instigante diabolo in via superbie, de qua nota parte 1^a, capitulo 2^o vsque ad C vt placet"). The English versions omit this, however, and proceed straight to the first way of Christ's coming ("Sed certe, vt nos ab illa insolencia reduceret, iam venit rex noster in via humilitatis. Pro qua nota parte 1^a, capitulo v^o vsque in finem, vt placet"). The first section of the Fasciculus deals with the sin of pride and its corresponding virtue, humility, and the first division of the HR sermon is a translation and expansion of parts of Chapters 6 (following the later revision, as exemplified in MS Lincoln College Oxford 52.C) and 7.

53-56

This refers to Christ's prayers on Mount Olivet before his capture, in which he asked that his death might be averted if it were God's will, but not otherwise. C and R do not give a Gospel reference, but both H and Gi cite Matthew (Gi "Matthei 3^o"). While the incident is recorded in Matthew xxvi, 30-46, as in Mark xiv, 26-42, the actual words cited here (Douay: "But yet not my will, but thine be done") are from Luke xxii, 42.

55-56 I ...wille]

Although "conferme" is not impossible in this context (cf. confermen MED 9(a) to set ones mind (on something), resolve(to do something)), the sense of conforme is clearly more adequate (cf. conformen MED 2(a) to be obedient (to God, etc.), comply (with); ~ wil submit ones will; cf. Rolle's Psalter, "For him that confourmes him till Godes will, noght til this world").

Moreover, C reads: "I conforme to pi wyll" and R "I conforme my wyll vnto pi wyll".

However, MED in its citations for conformen admits confusion with confermen ("(?error) confermen"), and G reads: "I confyrm my wyll to py wylle". I have therefore chosen not to emend H, on the assumption that confermen was a recognised alternative form of conformen in such a context.

56-59

Christ's obedience to his parents is mentioned in Luke ii, 51 (Douay: "and was subject to them"). Cf. MS Lincoln College Oxford 52.C, f.6r, col.b: "Ad quem aspiciemus nisi ad humilem, scilicet, Christum, vt eum imitemur, scilicet, quomodo se Patri humiliavit ..., quomodo eciam se humiliavit parentibus in voluntaria subieccione, Luce 2^o: "Erat subditus illis", et 3^o se humiliavit peccatoribusque vsque ad motem ...".

66-107

The parable of the prodigal son is from Luke xv, 11-31. The whole passage is a close translation of Chapter 7 of the first section of the Fasciculus, cf. MS Lincoln College, f.6v, col. b: "In cuius figura, quando filius prodigus bona sua dissipasset viuendo luxuriose, statim vt dixit, 'Pater, peccaui in celum et coram te', pater osculatus est eum. Et ideo attende hoc quod dixit Petrus Rauennensis, 'Quare', inquit, 'moramini in peccatis? Quare non reditis ad patrem? Non enim dixit isto filio prodigo, 'Vbi fuisti? Vbi sunt que tecum tulisti?' nec, 'Quare tanta in tantam turpitudinem communicasti?', sed continue ait, 'Proferte stolam primam'. Quia delicta non videt vis amoris." Hec ille. Sic ergo faciamus nos cum omnia tempora nostra in malis dissipauimus. Redeamus cum humilitate et reuerencia ad Patrem et dicamus sicut

ille, "Pater, peccaui" et cetera, "iam non sum dignus vocari filius tuus ...et tamen mediante tua misericordia permaxima fac me sicut vnum, scilicet, de numero saluandorum." Et hijs auditis, procul dubio ad osculum pacis te recipiet ...In cuius signum affixus in patibulo brachia expandit vt te amplectetur et caput inclinat vt te ad peniam vocaret..."

The passage is based on the third sermon of Peter II, bishop of Ravenna AD433-54, known as Chrysologus from the "golden" brilliance of his oratory. Cf. PL .52, cols. 192-93, where he comments on the story of the prodigal son: "His auditis, adhuc moramur; adhuc non redimus ad patrem? Cito proferte stolam primam, et induite illum. Sustinuit filii crimina, qui non sustinuit nuditatem: hinc est quod a servis ante vestiri voluit filium, quam videri: ut soli patri nota esset nuditas: quia pater solus videre filii non poterat nuditatem. Cito proferte stolam primam. Pater hic qui in secundis esse non passus est peccatorem, plus de venia quam de iustitia gaudium vult habere. Cito proferte stolam primam. Non dixit, unde venis? fuisti ibi? ubi sunt quae tulisti? quare tantam gloriam tanta turpitudine commutasti? sed Cito proferte stolam primam, et induite illum. Videtis quia delicta non videt vis amoris."

69-70 I ...now]

H reads: "I haue synned afore pe; now ...", which is not substantiated by the Latin of the Vulgate or the Fasciculus ("peccaui in celum et coram te"), nor by the other English translations - C ("afor God and the, nowe"), R ("before God, and perfore"), or Gi ("byfore God, and"). It seems likely that C was the version of H's archetype, which was copied with the omission of "God and". The scribe of R rendered his copy-text (which perhaps read "before God and pe, perfore") as "before God, and perfore", with

the simple omission of "pe", while Gi also omitted "perfore".

74-80

The Latin has throughout been emended to agree with the Fasciculus version (see Note to 66-107 above). Only ll. 76-77 cause some difficulty ("Tantam ...turpitudine-"). The Fasciculus reads: "Quare tanta in tantam turpitudinem communicasti?", perhaps a corruption of the version given in the PL: "quare tantam gloriam ta nta turpitudine commutasti?". C reads: "Tanta et tantam turpitudinem comisisti", H "tanta et tanta commisisti turpitudinem", R "tanta et tantam commisisti turpitudine-" (as C), Gi the same. I have chosen to accept neither version totally but to emend to justify the English translation of l.86: "Why hast pou do pat syn or pat syn?".

78 turpitudinem]

This is the last word on f.lv of H. 2 ff. are then missing and H recommences with "pe worlde", l.231. Although Gi is often superior to R (see Introduction, pp.30-31), I have supplied H's omission from R because G has a lengthy lacuna in the course of this sermon where H is also deficient (ll.105-57) and has one substantial difference from the other MSS (see critical apparatus for ll.90-91).

85 hasked]

Aspirated forms such as this (= asked) are not uncommon in R. Loss of /h/ before vowels is a mark of regional or class dialects from the sixteenth century on. Wyld gives converse examples of inserted /h/ before an initial vowel (Wyld, 1920, pp. 310-11), although Dobson thinks many "may be inverted spellings showing loss of [h]

rather than direct spellings showing aspiration, as Wyld takes them" (Dobson, 1957, II, §426).

86 or ...syn(2)]

See note to 74-80 above. C here reads: "Qwhyte haste you committyd yat syn, or that syn?". The whole is omitted in R but is clearly required as a translation of the Latin of ll.77-78. I have therefore emended from Gi ("or, 'Why hast pou do pat syn'") with the addition of C's "or that syn" (emended to suit R's orthography - see Introduction, p.45, for usual procedure). Gi's omission here can clearly be attributed to eyeskip.

90-91 For ...son]

While C and R substantially agree here, Gi is very different (see critical apparatus). R's "synne" has been emended to G's and C's "son", which is demanded by the Latin "filiij".

96 vorthy]

Dobson finds no evidence in the orthoepists for the change of /w/ to /v/ (= worthy), although, like /θ/ to /f/, /ð/ to /v/ and /v/ to /w/, it is found in vulgar London English (Dobson, 1957, II, §374). See also Wyld, 1920, pp.291, 292-93, who suggests it is a Northern form.

99 seyth]

This is perhaps simply an error for "seeth", but might suggest a raising of ME ē to ī (and thence to /ai/). See Dobson, 1957, II, §136).

102-03 mercyfull Lorde]

The phrase is supplied from C to R's "pat". Gi reads here "Crist Inesus".

103 vn]

The OED records vn as an obsolete form of the preposition on, found in the fifteenth and sixteenth centuries.

108-35

Chapter 7 of the Fasciculus continues with the image of man as a hawk, unwilling to return to its master. Cf. MS Lincoln College, f.7r, col. a: "Et aduerte. Christus enim Pater noster benedictus facit ad modum nobilium, qui aues suas auolantes reclamant. Cumque enim voces illorum obaudierint aues, reclamatorium suum faciunt sanguinolentum carne cruda apposito vt visa carne cicius descendant domestice. Reuera sic Christus clamauit vt dispersos per peccatum aggregaret et illi vocem eius audiant. Nam pietate maxima motus, crucem ascendit, manus et corpus cruentatum et sanguine respersum ostendens, vt sic visa eius passione cicius redirent et a peccato cessarent. Sed timeo quod contingit de multis sicut de aue saciata, que nec ad clamorem nec ad reclamatorium descendit, hoc est, non minus peccant audita Christi passione..."

The same image, but with the nobleman representing a preacher rather than Christ Himself, is found in the sermon for Good Friday of the Fasciculus "Sermones et Themata". Cf. MS Lincoln College, f.184r, col. a: "'Dilexit et lauit nos a peccatis nostris in sanguine suo', Apocalypsis 5. Sicut autem isti nobiles iuxta riuos aquarum cum falconibus incedentes sibi prouident de carnibus cruentatis vt, si forte falco ab eis dimissus audauerit, cum ipsis carnibus poterint ipsum reclamare, certe hoc modo debet esse de predicatoribus...Videns ergo predicator verbi Dei tales a rectitudine vie ad peccata auolantes, expedit ut bonum reclamatorium sibi prouideat. Sed nunquam melius haberi potest quam corpus Christi benedictum sic pro nobis cruentatum et laceratum"

Christ as a bloody reclamatory is a common medieval emblem. The Angel Choir of Lincoln Cathedral (in the middle of Bay 2 on the south side) includes a carving of an angel offering a leg as a reclamatory to a descending hawk (see Anderson, 1963, pp.1-2). Miss Anderson also directs the reader's attention to a fifteenth century emblem poem in MS Additional 37049, where the falconer, a symbol of Christ:

"when his hawk fro him does flee,
Shows to the hawk red flesh to see,
And when the hawk looks thereunto
Fast to his master he hastes to go ..."

116-24

The syntax of the whole sentence is complex, but I have not attempted to emend, since the syntax of late medieval prose conforms so little to modern syntax anyway. A suggested translation might be: "Just in the same way, our sovereign Lord and King Christ Jesu at the sight of mankind lost through sin (he would not immediately respond to the call and voice of God) was moved and stirred with pity, climbed up onto the holy cross ..."etc. The repetition of the pronoun after the noun phrase ("oure souerane Lorde and Kyng Criste Ihesu ...he") is common in syntax of this period, even when the noun phrase and pronoun are in close juxtaposition, cf. I/23/19, I/24/70-71. The image of the sentence is a comparison of Christ's bleeding body on the cross to His body in the form of bread and wine on the altar (cf. ll.120-21, "schewyd opynly on þe hye autere of þe crosse vpon þe Mownte of Caluery").

125 many vnkynde creature]

The MED gives numerous examples of many preceding a singular noun without the indefinite article (MED 2a (a)).

Cf. "Many wondirful swetnesse Aforne me fyl", Lovelich al450).

126 hake]

The usual form in R is "hawke" (1.113) and "hawks" (1.110), representing the normal development whereby OE antevocalic a + y (OE hafoc) becomes ME au (ME hawk, hawk). Dobson comments on the form hake: "Before k late ME a < au occurs in ...hawk, which Aickin pairs with hake in his 'homophone' list." He cites evidence that spellings such as akys for "hawks" occur in the Cely Papers, but suggests that such forms are "quite foreign to present Standard English" and "evidently always vulgar" (Dobson, 1957, II, § 104 (3)).

132-33 vocaui ...aspiceret]

Proverbs i, 24 (Douay: "Because I called, and you refused: I stretched out my hand; and there was none that regarded").

136-52

Chapter 7 of the Fasciculus continues with the image of sinful man like a child meekly submitting to punishment. Cf. MS Lincoln College, f.7r, col. a: "Et ideo consulo quod faciamus sicut faciunt pueri disciplinales et discreti qui, cum se sentiunt aliquid contra precepta paterna deliquisse, assumunt filij virgam et vadunt ad patrem petentes misericordiam, et preparant se corporaliter ad disciplinam et ad patris voluntatem. Videns pater pietatem, motus, rigiditatem omnino tollit aut saltem in bona parte compescit. Sed certe Pater celestis, cum delicta recognoscimus et preterita deplangimus et plangenda deserimus, aut penam omnino tollit aut ita mitigat quod paruum aut nichil grauat. Nam de tanta misericordia existit Pater noster Christus quod, si crucifigere aut interficere vellemus eum, tamen si contriti veniam humiliter peteremus, remitteret et ad gratiam reciperet."

The image of God or Christ as a forgiving parent

is a commonplace of medieval religion. Exempla involving children are frequent in HR, cf. I/4/76-91 (a child soon forgets its anger when shown a flower or an apple), I/8/135-43 (a father loves the child who resembles him most), I/10/212-30 (a nurse runs to comfort a crying child), I/15/118-68 (a child has certain qualities a man should emulate), etc.

156-200

The second division of the sermon follows the outline laid down in the Fasciculus, with the exception that it omits any discussion of the world's avarice, as earlier the first division had omitted discussion of the devil's pride (cf. note to 50-52 above). Cf. MS Lincoln College, f.177r, col. b: "2^o dico, ante Christi aduentum instigante mundo errabat in via cupiditatis et auaricie. De qua nota parte 4^a, capitulo 1^o vsque ad C, vt placet. Sed contra istam cupiditatem venit Christus in via paupertatis. Pro qua nota parte 4^a, capitulo 10, vt placet."

The fourth section of the Fasciculus deals with avarice and, in contrast, the meekness and poverty of Christ in especial.

157-64

As directed in the sermon outline, the discussion is found in the tenth chapter of the fourth section of the Fasciculus. Cf. MS Lincoln College, f.67v, col. a: "Ad modum quo medicus bonus pocionem medicinalem prius gustat vt egrotus postea non formidet bibere. Et eius exemplo sui imitatores illam spiritualiter elegerunt, ut apostoli quando relictis omnibus sequi sunt Dominum."

Ll. 157-62 is a syntactically complex sentence which bears comparison with that of ll.116-24 (see note above). Again the subject ("a goode leche") is introduced well in advance of the dependent verb ("wyll tayste"), which is again introduced by a redundant pronoun ("he").

Again, a subordinate phrase on the "to" plus infinitive pattern intervenes ("to mynystre a medcyn", cf. "to se mankynde", l.117). Here, the syntax is further complicated by the post-modification of "a goode leche" by "connyng and loueyng", with the appositional phrase, "as a frendfull fysycyane". "To mynystre a medcyn" must be here a purposive phrase ("to" = in order to). A suggested translation might be: "And he showed it (the second way) to us in a loving manner, just as a good doctor, skilful and considerate, a kind-hearted physician, in order to administer a potion that he is concocting for the patient, will taste it, so that the invalid should not be afraid to eat it and receive it after him."

Again, the comparison of Christ to a physician is found elsewhere in HR, cf. I/4/94-109 (Christ can heal not only the sick but the dead),

159 connyng]

R reads "com̄yng", but the error of the extra minim is not unusual and Gi reads: "like as a gode connyng and lovyng lyche". The introduction of "connyng" is clearly post-C, cf. C: "lyche as a good and a luffynge leche".

164 wardys]

OE weo- (OE weorold) developed into wu-, wo- in lOE. The lowering of o to a occurred early in the North (OED records ȝalow "yellow" from earlier ȝolow from Northern texts from 1375 onwards, but Dobson suggests that the sixteenth and seventeenth century tendency began in London English (Dobson, 1957, II, §87). Dobson notes that, apart from the homophone lists (which often include vulgarisms), the only evidence is in Bullokar's rhyme-lists (orb:barb, torch:arch), in

Gil's passage where he gives skalerz ("scholars") as a bad pronunciation, and in Hunt, who gives gad as a Northern form of God.

There is no evidence in Dobson for the loss of the l, although he comments that "from the fourteenth century onwards there is a marked tendency in English to simplify a group of three (or four) consonants by syncope of the middle one (or last but one)" (Dobson, 1957, II, § 402). The omission of l in world is amply recorded in the OED (q.v. sub §).

165-76

Chapter 10 of the fourth section of the Fasciculus continues with the image of the recalcitrant soldier (the Christian as soldier being of course a common image). Cf. MS Lincoln College, f.67v, col. a: "Videmus autem quod filius militis reputatur vecors si renuit patris sui portare arma. Sic quilibet Christianus qui filius Dei appellatur merito potest dici vecors et infidelis qui vexillum timet portare Patris, Regis eterni, quod quid vexillum signum est paupertatis quam ipse spiritualiter elegit. Nam cum ipse fuerat Rex regum et Dominus dominancium huiusmodi tamen honore relicto quodammodo pro nobis pauper fieri voluit et elegit." "Pro nobis pauper fieri voluit" is from 2 Corinthians, viii, 9 (Douay: "being rich he became poor for your sakes").

177-99

Chapter 10 of the Fasciculus continues to provide material for the second division of the HR sermon. Cf. MS Lincoln College, ff.67v, col. b - 68r, col. a: "Si enim queris palacium istius Regis, si thalamum, si solium, vide, quia iacet in presepio. Si queris comitinam et familiam, ecce, bouem et asinam. Si mensam, ecce, lactis poculum. Si vestes et ornamenta, ecce, matris gremium. Si

ministros siue menstrallos, ecce, matrem eius virginem pauperrimam illum fouentem et iocundantem, et cetera. Et ideo de eo bene potest dici illud Psalmo, 'Simul in vnum diues et pauper', scilicet, Deus et homo. De quo et Augustinus, 'De Sacramentis', ait quod ita pauper fuit in terris, quod veniens non habuit vbi nasceretur, nec natus propter boni inopiam vbi poneretur, nec transiens per mundum vbi caput reclinaret, nec exiens de mundo vnde nuditatem suam tegeret, qui nudus in cruce pro nobis pependit, nec mortuus vbi sepeliretur."

I have not traced "De Sacramentis" amongst the works of Augustine of Hippo and the reference is perhaps not accurate. ^{A "De Sacramentis" was written by Ambrose.} Similar ideas are, for example, developed in the Destructorium Viciarum (see Fletcher and Powell, 1978), where they are attributed to Chrysostomus. Cf. the first printed edition of Cologne, Part 4, Chapter 47.A: "Vnde Christus pauper erat in natiuitate, et pauper in vita, et pauper in morte. De paupertate Christi in eius natiuitate loquitur Crisostomus, Omelia x, Opere Imperfecto, loquens de tribus regibus qui magni itineris laborem ad querendum Cristum in eius natiuitate susceperunt. 'Quid', inquit, 'gloriosum videntes in puero gauisi sunt? Regem querentes tanti itineris susceperunt laborem. Nunquid viderunt pallatium marmoreum splendidum? Nunquid matrem eius dyademate ornatam aut in lecto aureo recumbente? Nunquid puerum auro vel purpura inuolutum? Nunquid regiam curiam diuersis populis personantem? Non. Sed quid? Pandochium tenebrosum et sordidum, magis animalibus quam hominibus aptum, in quo nemo erat contemptus quiescere nisi itineris necessitate coactus. Matrem eius vix tunicam vnā habentem, non ad oranmentum corporis sed ad tegumentum nuditatis proficientem - et qualem habere poterat carpentarij uxor paupercula, et hoc in peregrinatione constituta? Puerum pannis sordidis inuolutum, et in sordidiori presepio equorum positum, quod locus ille sic

erat angustus vt nec ponendi spacium infantem inueniret.
 Si ergo regem terrenum querentes venissent, magis confundendi
 fuerant quam gauisi, quia tanti itineris laborem sine causa
 suscepissent. Nunc autem quia regem celestem querebant,
 et si nichil regale videbant in eo, solius stelle
 testimonio contenti gaudebant.' Hec Crisostomus."

186-87 Simul ...pauper]

Psalm xlviii, 3 (Douay: "both rich and poor together").

189 verbum ...est]

John i, 14 (Douay: "And the Word was made flesh").

191-99

For the Biblical facts of Christ's poverty see Luke ii,
 7 (Christ's birth in a stable), Luke ix, 58 (Christ's
 own complaint that He had nowhere to rest His head in
 the world), Matthew xxvii, 35, Mark xv, 24, Luke xxiii,
 34, John xix, 23 (Christ's nakedness on the cross).

198 bery]

Comparison with the Latin "tegeret", C's "couer" and
 Gi's "keuer" might suggest emendation here, and indeed
 the similar formation of the letters k and b with the
 common second letter e may help to explain R's bery.
 Certainly, cover is the normal verb in this context
 (cf. MED coveren 2a (a) ...wrap (a corpse) in winding
 sheets, with a quotation from the Speculum Sacerdotale,
 113/20: "I was nakyd and ye couerd me no3t"). However,
bery is adequate in the context and is recorded with
 the meaning "cover" (MED birien 2(b)).

201-18

The third division of the sermon again follows the guidelines of the Latin outline, omitting discussion of the sin of lechery and concentrating on the virtue of chastity. Cf. MS Lincoln College, f.177r, col. b: "3^o dico quod ante Christi aduentum errabat genus humanum in uia voluptatis et luxurie. Pro qua nota parte 7^a, capitulo 1^o vsque ad capitulum 5^m, vt placet. Sed contra illam venit Christus in via castitatis, pro qua nota parte 7, capitulo 5."

The seventh section of the Fasciculus deals with the last of the deadly sins, lechery, and its opposite, chastity. Chapter 5 contains the details of the Agnus Castus, reproduced in this third division. Cf. MS Lincoln College, f.166r, col. a: "Comparatur vero bene hec virtus cuidam herbe que dicitur Agnus Castus, de qua dicit Albertus, 'De Vegetabilibus', libro 6^o, capitulo 5^o, quod ipsa in estate floret, floresque et folia atque fructus producit atque gaudet radice et succo. Vnde secundum eum tale nomen sortitur eo quod eius folia et fructus efficacissima sunt ad conseruandam castitatem et continenciam, quod si aspersa fuerint in domibus vel lectis, eundem efficiunt habent et retinent. Vnde si moraliter de hac herba loqui velimus, signum crucis dominice bene dici potest, cuius fructus est agnus castus et immaculatus, Ihesus Christus ..., cuius folia sunt eius dira et lata vulnera et cicatrices. Sed fructus sunt misericordia et gracia benignissima, que omnia si in domibus animarum nostrarum aut earum lectis vel cubiculis fuerint aspersa et continue per iugem oracionem, deuocionem et meditationem obseruata, puram et mundam continenciam inibi conseruabunt ..."

Albertus referred to here was a thirteenth century theologian, philosopher and scientist. A Dominican, he held one of the chairs in theology at Paris, where he

taught Thomas Aquinas. He followed Aquinas back to his own native Germany in 1248, where he held various high positions (including Bishop of Ratisbon) until his death in 1280. Already in the fourteenth century he was called "Magnus" (the Great), partly through legends about his magical powers, partly through wrongly-attributed works.

For the details in the Fasciculus (but without the moralisation) cf. De Vegetabilibus, Book 6, Chapter 5 (ed. Meyer and Jessen, 1867, pp. 349-50): "agnus castus arbor est, quia propter magnitudinem corporis sui et duritiam ramorum non nisi arbor dici potest. Haec autem arbor non tempore veris, ut aliae, sed aestivo calido et sicco tempore in foliis et floribus erumpit ... Vocatur autem agnus castus, eo quod folia et succus et flores eius efficacia sunt in inducenda castitate. Non enim tantum succus eius potatus hunc operatur effectum, sed etiam folia et flores sparsa super lectum et in domibus, et praecipue si genitalia inde fomententur ..."

A similar description is given in another medieval herbal (ed. Brodin, 1950, pp. 119-20): "pis herbe growyth moche in wodys and in drye grounde ... þe vertu of pis herbe is pat he wylle gladly kepe men and women chast ... also it dystroyeþth and drywyth away þe fowle lust of lecherye 3yf men drynke it, but sum men leyn it vpon hem quanne þei schal slepe, and sum men ete it sothen or rosted bycause to ben chast ...". Other references are found in Bartholomeus Anglicus' De Proprietatibus Rerum (see OED, Agnus Castus), John of Mirfield's Sinonyma Bartolomei (see Owst, 1966, p. 193), Robert Holcot's Convertimini (Herbert, 1910, III, p. 116).

The comparison with Christ of a plant with such a name is inevitable, although in fact the agnus of Agnus Castus derives from Latin agnus, Greek ἄγνος, the name of the tree, rather than ἄχμος, meaning "chaste", with which it was confused, thus acquiring the epithet castus.

meaning "chaste". "Agnus castus", meaning "chaste lamb" as an apt description of Christ is based on Biblical references such as Isaiah liii, 7 (Douay: "he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth"), and Jeremiah xi, 19 (Douay: "And I was as a meek lamb, that is carried to be a victim"), the former used in the service for Holy Wednesday and the latter in the Matins for Holy Monday. The emblem of the "Agnus Dei", the lamb with a banner in its mouth, remains common in church imagery.

202 contynense]

R's "conscience" cannot stand here, cf. Latin "castitatis", C's "continence", Gi's "contynense". Cf. the same error at I/1/47, 224.

203-05 whereof ...Castus]

R's omission is explained by eyeskip from "Castus" to "Castus". I have supplied from Gi, with confirmation from C ("off ye qwyche spekethe Álbertus, "De Vegetabilibus", libro 6^o, capitulo 5^o. Thys grete clerke saythe þis erbe, Agnus Castus").

206 levys]

Gi (confirmed by the Latin "folia" and C) again supplies R's omission. Cf. ll.207-08: "leves, flowres and frute". Eyeskip from one abbreviated plural morpheme to the next may explain its omission, but the whole passage about the Agnus Castus is extremely corrupt in R.

hys]

The neuter genitive of the personal pronoun (= its).

208 kepe]

Both C and G read "kepe" and, since there is no suggestion elsewhere that the plant is beneficial to the sick, I have emended. The visual appearance of the two words is sufficiently similar to explain the error. Even when emended, the sentence is not entirely satisfactory, and some corruption in C's copy-text seems likely in view of the Latin "eius folia et fructus efficacissima sunt ad conseruandam castitatem et continenciam". I would posit an original reading of "the leues, fflowres and ffrute be vertuous to kepe continence and chastite", rather than C's "the leues, fflowres and ffrute be vertuous to kepe and cause continence and chastite".

209 yf ...caste]

The similarity at quick glance of "chastyte" and "caste" may explain this omission in R, which is supplied from G and confirmed by C. Cf. too the Latin "aspersa fuerint".

born]

With the above emendation to R's text, the form "born" (found in both C and G) is clearly required. Again, some earlier corruption seems likely, since the phrase is not paralleled in the Latin text ("si aspersa fuerint in domibus vel lectis").

211-12 hit ...scilicet]

The omission in R is explained by eyeskip from "Castus" to "Castus" (cf. note to 203-05 above), especially if "scilicet" was abbreviated as "s.", or was omitted altogether as in C ("it mey be seyde the holy crosse qwhos ffrute is agnus immaculatus", where the omission of "agnus castus" may be explained by eyeskip from "agnus" to "agnus". For confirmation of the omission, cf. too the Latin "signum crucis dominice bene dici potest cuius fructus est agnus castus et immaculatus".

214 watry]

R's "materiall" is weak in the context and "watry", alliterating with "wondys" is supplied from Gi and confirmed by C. The blood and water flowing from Christ's wounds is a common collocation in medieval descriptions of the passion.

218-23

These comments also derive from the Fasciculus, although not from the Lincoln College MS. Cf. instead MS Bodley 332, f.180r, col. a: "Et ideo secundum aliquos hec est per quam angelis homines assimilantur, quia angelis cognita est virginitas. Et ideo in signum dileccionis et honoris ad virginitatem, elegit Christus virgo esse et de virgine nasci et de virgine baptizari." The comparison of angels and virgins is based on the common assumption that the 144,000 angels of Revelation xiv, 1-4 were virgins. In the Legenda Aurea the comparison is traced to Ambrose. Virgins "comparantur angelis, Ambrosius. Virginitas conditionem humane nature supergreditur, per quam homines angelis sociantur, major tamen est victoria virginum quam angelorum; angeli enim sine carne vivunt, virgines vero in carne triumphant" (ed. Graesse, p.726). Christ was, of course, unmarried, His mother was the Virgin Mary, and He was baptised by John the Baptist, also unmarried.

220 coequata]

It seems likely that the original reading was "cognita" (see note to 218-23 above). C and Gi read "cognata", R "coequata". All three readings are possible and the superiority of neither can be absolutely demonstrated, so I have chosen not to emend.

224 contynens]

Cf. note to 202 above.

227-41

There is no authority in the Fasciculus for the remainder of the sermon.

231 pe(2)]

The sermon continues from H.

232-35 Exita ...mereamur]

This forms the Oratio for the second Sunday in Advent (Breviarium, ed. Proctor and Wordsworth, 1879-86, I, p.lxxxii).

236-37 to ...wayes]

A rather clumsy translation of "ad preparandas vnigeniti tui vias" (l.233). A suggested translation might be: "to make welcome and prepare in advance the holy and excellent paths".

The sermon is based on the first and second of Jacobus de Voragine's three sermons for the first Sunday in Advent (cf. MS Bodley 320, ff.4r, col. a-6r, col. b), though loosely, not literally, dependent.

Jacobus' first sermon (ff.4r, col. a-5r, col. b) is based on the text from Amos iv, "Preparare in occursum Dei tui, Israel". It begins with an exemplum of the arrangements made in a city for the arrival of its king. Its three divisions discuss the three ways in which, according to Paul, those anticipating a king's arrival should behave. Firstly, "non debent dormire sed vigilare"; secondly, "debemus vestes sordidas abicere"; thirdly, "Christi vexillum debeamus assumere".

Jacobus' second sermon for the same day (ff.5r, col. a-6r, col. b) is based on the Gospel for the day, Matthew xxi, "Ecce, Rex tuus venit", and deals with the five reasons why a visiting prince should be received hospitably.

The HR sermon is substantially a combination of the two Jacobus sermons. Like the first, it begins with the exemplum of the arrival of an earthly king, compared with that of the heavenly King. The text of the sermon is the Epistle of the day, Romans xiii, "Abiciamus opera tenebrarum et induamur arma lucis", the two parts of which are treated separately, amplified by material from the second division of Jacobus' first sermon (as the text acknowledges, l.43, "Ianuence seyth in his sermons"). Then four reasons for receiving Christ properly are suggested, based on the first four of the five reasons given by Jacobus in his second sermon.

7-14

Cf. the beginning of Jacobus' first sermon (MS Bodley 332, f.4r, cols. a-b): "'Preparare in occursum Dei

tui, Israel', Amos 4^o. Quando rex vel aliquis princeps maxime dignitatis ad ciuitatem aliquam est venturus, diuersi nuncij premittuntur ipsius regis nunciantes aduentum, vt ad ipsum reuerenter suscipiendum omnes se preparent et disponant. Rex iste magnus est Dominus Ihesus Christus, qui isto tempore est venturus in carnem secundum ecclesie representationem. Et ideo debemus nos preparare et reuerenter sibi occurrere iuxta verbum premissum quod dicitur, 'Preparare in occursum Dei tui, Israel'."

8 wildist]

I have not emended, although the form is suspect and may be an error for "wuldist". OED records wild as the second person singular form of the past tense, but gives only one example, from the Northern Cursor Mundi.

16-17 Abiciamus ...lucis]

Romans xiii, 12 (Douay: "Let us therefore cast off the works of darkness, and put on the armour of light").

21-24

I have not traced this quotation among the works of Augustine of Hippo. It is not taken from Jacobus' sermons, but an intermediate source is probable.

24 vertuous]

Although vertues is the normal plural form of the noun in H (cf. 11.21, 103), vertuous is also found at II/1/114 (and cf. vertuus, I/7/80). Similarly, although vertuous is the normal form of the adjective in H (cf. 1.39), vertues is also found at I/13/89 and I/15/166. Confusion in the spelling of the morphemes of the two words suggests a similar or identical pronunciation (in the case of vertuus/vertuous). Cf. "the suffix

~~ous~~ is [uz] in Hart in ...virtuous" (Dobson, 1957, II, § 363(ii)).

32-33 cast ...derknes]

Both H and R show confusion here. Gi clearly preserves the correct text: "cast we away þe werkys of derkenes þat is to say of syn for syn ys gostely derknes". The scribe of R has been confused by the two similar phrases, "of syn" and "for syn" and has omitted the former, while reading "is" as "in" ("cast we away þe werkys of derknes þat isto say for synne in gostly derkenes"). H reads: "cast we away þe werkis of derknes for all synfull men þat is to say of syn for syn is gostly derknes", where the scribe has taken up "for all synfull men" from l.33, "for a synfull man". This is a clear mistake which I have excluded from the text.

33-37

The text is John iii, 20 (Douay: "For everyone that doth evil hateth the light"). The idea is common, cf. The Owl and the Nightingale (ed. Stanley, 1960, p.56):

"Vor eurich þing þat schuniet riȝt,
Hit luueþ þuster and hatiet liȝt;
And eurich þing þat is lof misdede,
Hit luueþ þuster to his dede".

40 Abicite ...malicie]

James i, 21 (Douay: "Wherefore casting away all uncleanness, and abundance of naughtiness").

43-66

Cf. Bodley 320, f.4v, col. a: "Secundo apostolus annunciat quod debemus vestes sordidas abicere. Tria sunt genera vestium sordidarum, scilicet, vestem nigram, cum dicit, 'Abiciamus opera tenebrarum'; vestem immundam cum subdit, 'Non in comessacionibus et

ebrietatibus, non in cubilibus et inpudicicijs'; et vestem laceratam, cum subdit, 'Non in contencione'."

Of this second division of the sermon, the HR compiler has used the second and third subdivisions, "vestem immundam" and "vestem laceratam" (cf. 11.44-45, "pei be foule, or rent and all to-torn"). His treatment of these two subdivisions is loosely based on the general ideas of the discussion by Jacobus, cf. MS Bodley 320, f.4v, col. a "vestem immundam facit luxuria" (cf. 11.45-49) and "vestem laceratam facit superbia" (cf. 11.57-60). Jacobus then cites the second part of the text, cf. MS Bodley 320, f.4v, col. a: "Monet apostolus vt induamur vestes virtutum et bonorum operum quas quidem virtutes notat indumenta, arma et lucem, dicens, 'Induamur arma lucis' ..." (cf. 11.60-61).

51-52 Non ...inpudicicijs]

Romans xiii, 13 (Douay: "not in rioting and drunkenness, not in chambering and impurities").

62-63 Non ...Christum]

Romans xiii, 13 (Douay: "not in contention and envy").

68-104

I have not traced the source of this division, but cf. note to 11.93-98.

70-72

Contrition, confession and satisfaction are the three traditionally necessary parts of penance. H's treatment is typical, cf. Speculum Sacerdotale (ed. Weatherly, 1936, p.7, 11.4-8): "To the whiche moste holy feste (the Nativity of Christ) ye shulde alle be clensid fro alle maner spot of synne in flesche and sowle. Forthy do wasche you and bep clene of youre synnes by compunccion of herte,

confession of mowþe, satisfaccion of werke and of dede,
 3if ye wol haue parte of the worþines of sicke a feste".
 And also (p.120, ll.4-7): "And knowe þat he þat moste
 ryse fro synne most haue thre thyngis: scilicet, contricion
 of herte, confession of mowþe, and satisfaccion of dede
 and of werke."

By contrition and confession the sinner is cleansed
 from guilt and a mortal sin becomes venial (venial sins
 need not be confessed, hence penance deals only with mortal
 sins, though a sufficiently large number of venial sins
 might be thought to equal a mortal sin, cf. II/11/123-29).
 Satisfaction consists in fasting, prayer and almsgiving.

75-76 Tota ...te]

Song of Solomon iv, 7 (Douay: "Thou art all fair, O my
 love; and there is not a spot in thee").

82-86

The reference is to the Sentences of Peter Lombard, which
 was the standard textbook of theology throughout the
 Middle Ages. Peter Lombard was born near Novara in
 Lombardy around 1100 and, after studying in Italy, moved
 on to Rheims and then to Paris where he taught at the
 Cathedral School. He was appointed Bishop of Paris in
 1159 but died a year later. Apart from his chief work,
 the four books of the Sentences, written in the 1150s,
 he wrote commentaries on the Psalms and the Pauline
 Epistles.

Cf. Liber Quartus, Distinctio XVII, I of the
Sentences (PL 192, col. 880): "Poenitentia vera est
 dolor cordis, et amaritudo animae pro malis quae quisque
 commisit. Item Joann.: Non potest quisquam gratiam
 Dei accipere, nisi purgatus fuerit ab omni peccato per
 Poenitentiae confessionem et per Baptismum."

84 Sentencijs]

H reads "penitencijs", while the word is omitted in R and Gi. A reference to the source of the quotation is appropriate here and "penitencijs" is an understandable error in view of its similarity in form to "Sentencijs" and the nature of the subject matter of the quotation. Cf. too 1.89.

distinccione ...prima]

"pe." here may refer to "penitencia", since the quotation is indeed from a distinctio about penance . Cf. 1.89.

It is not, however, the first ("prima") distinctio.

Distinctio XIV begins the theme "de poenitentia", which is carried through to Distinctio XVII from which the quotation comes.

Non potest]

The distinctio is labelled by its incipit, cf. Pecham's decree of 1281, known as "Ignorancia sacerdotum" (see Note to I/6/76-92).

86-90

I have not found the exact quotation. Much of the same distinctio (XVII, PL 192, col. 880) deals with confession:

"1. Hic oritur quaestio multiplex. Primo enim quaeritur utrum absque satisfactione et oris confessione, per solam cordis contritionem peccatum alicui dimittatur ...In his etiam docti diversa sentire inveniuntur, quia super his varia ac pene adversa tradidisse videntur doctores.

Dicunt enim quidam, sine confessione oris et satisfactione operis, neminem a peccato mundari, si tempus illa faciendi habuerit [cf. 11.88-89, "if pou haue tyme and oportunité"].

Alii vero dicunt, ante oris confessionem et satisfactionem, in cordis contritione peccatum dimitti a Deo, si tamen votum confitendi habeat." Cf. too cols. 881-82, especially the headings to sections 3 and 4 ("Si sufficit soli Deo

confiteri" and "Quod non sufficit soli Deo confiteri si tempus adsit, si tamen homini possit".

The importance of all three parts of penance is stressed in orthodox teaching of the medieval Church. Confession to the priest was inevitable and ideally thorough, and the priest would fix the satisfaction to be done according to the gravity of the sin, but contrition could not be seen to have been done in the same way (hence discussions of "attrition", cf. Note to I/19/37-50).

93-98

The passage may be dependent on part of Jacobus' first sermon, after the discussion of the three types of dirty clothing. Cf. MS Bodley 320, f.4v, col. a: "Vnde dicitur de anima virtutibus exornata in Psalmo, 'Astitit regina a dexteris tuis in vestitu deaurato' et cetera". The quotation is from Psalm xliv, 10 (Douay: "The queen stood on thy right hand, in gilded clothing: surrounded with variety"). H's omission of "in clothis" (l.97) is not readily explained but is required to translate "in vestitu" and supplied from R (cf. Gi "yn cloth").

98-99 Bot ...wyse]

H's omission is explained by eyeskip from the first to the second occurrence of "wise".

99 wyse]

R's "wysep" may have been influenced by the form "seyþ" of l.98.

105-49

This part of the sermon is based on Jacobus' second

sermon for the first Sunday in Advent, which begins (MS Bodley 320, f.5r, col. b): "'Ecce, Rex tuus venit tibi mansuetus, sednes super azinam et pullum filium subiugalis', Matthei 12^o. Si aliquem principem ad nos venturum suscepturi sumus, ipsum propter quinque causas libenter et reuerenter suscipere debemus."

106-09

The first cause, cf. MS Bodley 320, f.5r, col. b: "Primo propter statum, quia est Rex valde excellens et sublimis, quod notatur cum dicitur, 'Ecce, Rex'. Apocalypsis 19, 'Habens in vestimento, in femore scriptum, 'Rex regum, et Dominus dominancium'". "Ecce, Rex tuus venit" is from Matthew xxi, 5 (Douay: "Behold thy king cometh to thee"). "Rex regum et Dominus dominancium" is from Revelation xix, 16 (Douay: "King of kings and Lord of lords").

110-24

The second cause, cf. MS Bodley 320, f.5v, col. a: "Secundo debemus ipsum suscipere propter affeccionem, quod est frater noster et propinquus noster ...Solut enim Deus parentelam contrahere [non] cum natura angelica sed cum humana ...Ex quo videtur quod inter Deum et hominem est maior fraternitas quam inter Deum et angelum, maior affinitas, maior consanguinitas et maior cognacionis firmitas."

112 spirituell]

H's "speciall" has been emended to agree with R and Gi. since "spirituell" presents an apter opposite to "kindeli", contrasting Christ as both a super-terrestrial and a human being. An originally abbreviated form (spāll) would explain H's error.

112-24

The words of the angel are from Revelations xix, 10 (Douay: "See thou do it not: I am thy fellow-servant, and of thy brethren"), where St. John relates that he fell at the angel's feet to worship him but was rebuked for doing so. The incident is recorded again in Chapter xxii, with the same angelic response, v.9.

123 the angell]

Gi supplies the phrase omitted in H (due to the proximity of another form of "aungelles", l.122?). Gi's singular form is preferable to R's plural in view of both the original Biblical context and the pronoun "him" (l.123) in H.

125-43

The third cause, cf. MS Bodley 320, f.6r, col. a: "Tercio debemus ipsum libenter suscipere propter beneficium. Non enim venit vt aufert nostra sed vt daret sua. Omnia enim habuit nobis dedit, scilicet, regnum suum in possessionem (Matthaei 30, 'Possidere paratum vobis regnum a constitutione mundi'); corpus suum in refeccionem (Iohannis 6, 'Caro mea, vere est cibus'); sanguinem suam in ablucionem (Apocalypsis 2^o, 'Lauit nos a peccatis nostris in sanguine suo'); animam suam in redemptionem (Iohannis 10, 'Animam meam pono pro ouibus meis'); et deitatem suam in fruicionem (Iohannis 17, 'Hec est via eterna ut cognoscit te solum verum Dominum esse' et cetera)". Only the last of these benefits is not dealt with in the HR sermon.

128-29 Corpus ...lauacrum]

I have not traced this quotation, but cf. Revelation i, 5 and vii, 14. The image of Christ's blood washing man clean of his sins is, of course, conventional.

131-34

The quotation is from the first book of Corinthians xi, 24 (Douay: "Take ye and eat: this is my body"). The reference is to the institution of the Mass at the Last Supper on Maundy Thursday when Christ broke bread and offered it as a symbol of His body.

131 for yefe]

The form is extremely unusual and is not found elsewhere in H, while R reads "to gyf" (so Gi). "For to" (= in order to) is common from the late twelfth century on but the OED records only two, early examples of the infinitive without "to", both early thirteenth century. The normal "for to" construction is found in "for to gife" (11.126-27), while "to" followed by the infinitive with a purposive sense occurs in "to offir" (1.135), "to geve" (1.139). The construction without either "for" or "to" is found in "take away" (1.126) and "exercise" (1.145). Curme points out that in Middle English "the use of to before the infinitive was still more or less variable and in some respects different from modern practice" (Curme, 1935, p.406) and that "the verbs to come, to go and to help are sometimes construed with a bare infinitive" (p.425), with which one may compare "cummyth shewe" and "he cummyth not take away" (1.126) but not "pis gode Lorde cummyth to offir" (1.135) or "he cummyth to geve" (1.139). The presence of the negative particle in both "take away" (1.126) and "exercise" (1.145) may explain the omission of "to".

135-36 into sacrifice]

This odd use of "into" may result from the "in" plus accusative construction of the Latin, cf. "in redemptionem".

136-37 Animam ...meis]

John x, 15 (Douay: "I lay down my life for my sheep").

140 Possidite ...mundi]

Matthew xxv, 34 (Douay: "possess you the kingdom prepared for you from the foundation of the world").

144-49

The fourth cause, cf. MS Bodley 320, f.6r, col. a: "Quarto debemus ipsum libenter suscipere propter officium, quia non habet officium seuere iusticie sed pie misericordie." H's version of ll.145-47 ("for ...forgifenes") is corrupt - "for whi his office is not exercise cruelly it is rightwisnes mekely to graunte vs mercy, grace and forgifenes". R clearly preserves the correct reading: "for why is office is not to mynistre crewelly hys ry3twysnes bot mekely to grawnte vs mercy and grace and for3euenes", and this is substantially followed by Gi. The use of "is" for the possessive pronoun in R (and also in Gi) may explain H's error in perhaps taking such a form as the third person singular of the present tense of the verb "to be" -(cf. "it is" above).

The quotation is from Psalm cviii, 64 (Douay: "The earth, O Lord, is full of thy mercy").

155 Benedictus ...Domini]

Matthew xxi, 9 (Douay: "Blessed is he that cometh in the name of the Lord").

The theme of the sermon is peace, with several authorities and exempla on the subject leading to the main discussion on the six pairs of estates between whom Christ made peace by His incarnation, God and man, the devil and man, man and woman, virginity, marriage and widowhood, the rich and the poor, and the good man and the sinner. Much of the material comes from the sermon for the Nativity of Christ in the Legenda Aurea of Jacobus de Voragine, and the theme as well as some of the details bears comparison with the Festial sermon for the same day (II/3).

1-6

Cf. Legenda (ed. Graesse, p.46): "Nam hostis jam nobis ut ante praevalere non potest, unde legitur, quod sanctus Hugo, abbas Cluniacensis in vigilia nativitatis domini vidit beatam virginem in ulnis tenentem filium et dicentem: adest dies, in quo prophetarum oracula renovantur. Ubi nunc est hostis, qui ante hunc diem hominibus praevalebāt!"

Hugh (1024-1109) was the sixth Abbot of Cluny, entering the monastery at the age of fourteen and becoming Abbot at the age of twenty-five. Very little of his written work remains but "Quid beatus Hugo narraverit in capitulo vigilia Natalis Domini" survives from Book 1, Chapter 15 of the Miracles of Peter the Venerable (PL 159, cols. 953-56). Cf. cols. 954-55: "Frater enim (ait) quidam, se utique dans intelligi, hac ipsa nocte vidit ipsius misericordiae matrem, perpetuam Virginem, Filium quem praesenti nocte genuit, dulcissimo gremio continere, eique sanctorum angelorum multitudinem, cum immenso lumine astare. Laetabatur autem idem Deus puer, et immenso gaudio exultabat, atque cordis laetitiam gestu gloriosi corporis, et ipsarum plausu

manuum demonstrabat. Et conversus ad Matrem, aiebat ad illam: 'Cernis, Mater, noctem quae imminet, meae nativitatis gaudiis illustrandam, in qua et prophetarum oracula et angelorum praeconia renovabuntur, et me de te exortu omnia simul coelestia atque terrestria laetabuntur? Ubi est nunc hostis damnati perfidia, ubi ejus potestas, qua ante hoc singulare gaudium mundo dominabantur?' "

9-10 Annuncio ...populo]

Luke ii, 10 (Douay: "I bring you good tidings of great joy, that shall be to all the people"), the words of the angel to the shepherds at the time of Christ's birth.

13-19

Augustine of Hippo (354-430) is one of the four great Fathers of the Latin Church. His works are numerous (PL 32-47). The De Doctrina Christiana (PL 34) is a treatise on exegesis in four books, which was completed between 393 and 426 and became popular in the Middle Ages as a rhetorical handbook, the first three books being on "inventio" (subject-matter) and the last on "elocutio" (style), with numerous Biblical examples. The quotation may come direct from the Fasciculus (f.19r, col. a, MS Lincoln College, Oxford 52.C.).

21 Pax ...vestra]

Philippians iv, 7 (Douay: "And the peace of God ... keep your hearts and minds (in Christ Jesus)").

23-24 Quantum ...habentes]

Romans xii, 13 (Douay: "as much as is in you, having peace with all men").

24 truse]

In the context R's "truse" is more adequate than H's "trust" (see Glossary). Cf. too "truse was take", I/4/26.

26-27 Inquire ...eam]

Psalm xxxiii, 15 (Douay: "seek after peace, and pursue it").

31 Pax ...ea]

Luke x, 5 (Douay: "Peace be to this house").

34-57

Cf. Legenda (ed. Graesse, p.42): "Romae, enim, ut testatur Innocentius papa tertius, duodecim annis pax fuit, igitur Romani templum pacis pulcherrimum construxerunt et ibi statuum Romuli posuerunt. Consulentes autem Apollinem, quantum duraret, acceperunt responsum, quousque virgo pareret. Hoc autem audientes dixerunt: ergo in aeternum durabit. Impossibile enim crediderunt, quod unquam pareret virgo. Unde in foribus templi titulum nunc scripserunt: templum pacis aeternum. Sed in ipsa nocte qua virgo peperit, templum funditus corruit et ibi est modo ecclesia Sanctae Mariae Novae." (The present site of the temple is the Sancta Maria Nuova in Rome.)

39-40 Gloria ...voluntatis]

The Gospel reading for the first mass on Christmas Day, Luke ii, 14 (Douay: "Glory to God in the highest: and on earth peace to men of good will").

54 of pees]

This is inserted from R, since it is required by the Latin, "pacis".

58-68

Cf. Legenda (ed. Graesse, p.42): "Iterum, sicut idem [Bernhardus] dicit, tres mixturas vel tria opera facit Deus, ita mirabiliter singularia, ut talia nec

facta sint, nec amplius facienda sint. Conjuncta quippe sunt ad invicem Deus et homo, mater et virgo, fides et cor humanum."

Bernard (1090-1153) was a Cistercian who was sent at the age of twenty-five to found a new house at Clairvaux, where he lived till his death. The reference "8(?) 'Florum'" (R "secundum Florem") may refer to one of the collections of quotations known as Florilegia, Flores Patrum/Doctorum, etc. which were widely used by the compilers of sermons (see Owst, 1966, p.183, notes 4 and 5). Certainly, the reference is not directly to one of Bernard's works (see PL 182-85).

72-77

The usual estates between whom Christ made peace are God and man, angels and man, man and man, cf. I/4/25-28. (see Note), II/3/16-56.

78-174

The whole discussion is couched in the terms of the law-court. God arraigns man for his inobedience and man attempts a self-defence (ll.78-85). The devil demands man as his due on four grounds, all of which are repudiated by Christ speaking in man's defence (ll.86-124). Man and woman each cite the other as culpable but are united by Christ's conciliatory acts in being born of a woman and taking the shape of a man (ll.125-37). Virgins, wives and widows all protest their individual superiority and each is vindicated in Mary, virgin, wife and widow (ll.138-51). Similarly, rich and poor are at dispute but are reconciled by Christ, both rich in His Godhead and poor in His manhood (ll.152-63). The accusation of the good man against the sinner is repudiated by Christ (ll.164-74). Note especially legal and quasi-legal lexical items such as "hathe made pees" (ll.78, 83-84, etc.), "compleyned" (ll.79, 80, etc.), "mediatour" (l.83), "aleggith"

(11.87, 88, etc.), "callaunge" (1.88), "an open and an autentike instrument" (1.89), "preved ...fals" (1.93), "lyed falsly" (1.96), "prescripcion" (1.101), "hereto accordith" (1.110), "sethe-making" (1.120), "delyuered" (11.121, 123), "excusth þeim and answerith for theim" (1.167). See Glossary.

79-82

The reference is to Adam's and Eve's eating the fruit of the tree of the knowledge of good and evil despite God's forbidding it, and His consequent expulsion of them from the Garden of Eden, Genesis ii, iii.

90-91 Quacumque ...moriemini]

Genesis ii, 17 (Douay: "in what day soever thou shalt eat of it, thou shalt die the death").

94 Nequaquam moriemini]

Genesis iii, 4 (Douay: "No, you shall not die the death").

96-97 diabolus ...eius]

John viii, 44 (Douay: "he is a liar, and the father thereof").

101 prescripcion]

An emendation of R's slightly defective reading to "prescripcion" (see Glossary) is clearly preferable to H's "prepucion" (? from prepucium, foreskin).

109 more ...precious]

H's "more and precious" is unsatisfactory and it seems likely that R's "worp" has been omitted (the two words, "more" and "worp" are superficially similar in appearance). A later reader has attempted to emend H's reading by adding "of valew" after "more".

110-11 Gratis ...redimemini]

Isaiah lii, 3 (Douay: "You were sold gratis: and you shall be redeemed without money").

120 sethe-making]

H's "difficilior lectio" (see Glossary, seeth) is clearly preferable to R's "þe syȝt of God".

122-23 and(2) ...deuyll]

H's omission is due to eyeskip from the first to the second occurrence of "devell" in his copy-text. See Glossary for "concludyd".

125-37

Christ's peacemaking between man and woman is through the agency of His mother, Mary. Man's complaints against womankind refer specifically to the Fall, where Eve persuaded Adam to eat the apple (Genesis iii, 6). Mary is commonly represented as a second Eve, as Christ is a second Adam. Cf. the words of Augustine (quoted Woolf, 1968, p.115): "the first man, by persuasion of a virgin, fell, the Second Man, with consent of a Virgin, triumphed ...An evil angel of old seduced Eve, a good angel likewise encouraged Mary ...Eve perished by a word; to the Word likewise did Mary commit herself." This role as the second Eve is emphasised in the play on Eva/Ave (the latter the angel's greeting to Mary at the Annunciation) (see Woolf, 1968, p.130).

138-51

The Christian Church, following the teaching of St. Paul (cf. 1 Corinthians vii, 25-40), has always considered virginity preferable to marriage, and the medieval priest was enjoined to celibacy. I have not traced the words

of ll. 141-42, but cf. Luke xxiii, 29 (Douay: "Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck"), where Christ prophecies the fall of Jerusalem. The command of l.144 (Douay: "Increase and multiply") is from Genesis i, 28. The paradox contained in Mary, which enabled her to reconcile virgins, wives and widows was her own virginity (cf. Matthew i, 18-25 and Luke i, 26-38), marriage (cf. Matthew i, 18 and Luke i, 27) and the sadness she suffered in the loss of Christ (Son, not husband).

155-56 beati ...celorum]

Matthew v, 3 (Douay: "Blessed are the poor in spirit: for theirs is the kingdom of heaven").

157-59 he(2) ...man]

H's reading is garbled ("he is souereyn Lorde and God omnipotent pore he was a man"). What is required is an explanation of what Christ's riches consisted in and why, on the other hand, He may be called poor, and this is supplied by R ("he is (altered from 'hys') souerane Lord and God omnipotent and perfore he is riche and poore he was because he is a man"). The explanation for H's omission of "and(2) ...and" of ll.158-59 may be eyeskip from the first to the second "and" (although both are omitted in H), while the omission of "because he is" of l.159 may be explained by the similarity of the phrases "he was" and "he is" in "pore he was because he is (originally also 'was'?)".

159-60 non ...reclinaret]

Matthew viii, 20 (Douay: "the Son of Man hath not where to lay his head").

161 Simul ...pauper]

Psalm xlviii, 3 (Douay: "both rich and poor together").

162 be]

I have emended H to suit R since the passive rather than active voice is more common with knytte (see Glossary) and there would be some confusion of reasoning in Christ's knitting together rich and poor in Christ (H, "ryche and pore he knyht in oon, þat is to seyn, in oure souereyn Savyoure Criste Ihesu").

167-68 Non ...peccatores]

Matthew ix, 13, Mark ii, 17, Luke v, 32 (Douay: "I am not come to call the just, but sinners").

172-73 Iusti ...eorum]

Cf. Matthew xxv, 46 (Douay: "the just, into life everlasting").

The sermon proper does not begin until 1.32 ("Worshipfull frenedis ..."), nor is there a protheme, the sermon beginning with an explanation of man's salvation through Christ's birth. The main body of the sermon is four divisions based on four different chapters (all under the heading "Incarnacio") in the Biblical distinctiones of Jacobus de Voragine, a collection of sixty alphabetically-arranged discussions in 309 chapters (see Appendix 13).

For similar use of Jacobus' distinctiones, cf. I/16 and I/18 (from the chapters on "Passio"), I/11 ("Paciencia"), I/12 ("Christus" and "Diabolus"), I/7 ("Penitencia"). The peroration of the sermon is based on the Epistle for the second Mass of Christmas Day, Titus iii, 4-5.

The sermon is found in C (see Appendix 2) and in B, Gii, L of the B/D/Gii/L group (see Appendix 5). The latter differs from HR most markedly in the addition of a passage based on a quotation from John at the end of the first division (H, 1.72), and a further passage on the avoidance of secular pleasures at Christmas which is found at the end of the fourth division (H, 1.157). For a full discussion, see Introduction, pp.35-42.

1-22

Cf. Isidore of Seville's Liber de Ecclesiasticis Officiis, Book 1, Chapter 26, "De Natali Domini" (PL 83, col.762): "Postquam enim invidia diaboli ponens ille primus spe seductus inani cecidit, confestim exsul, et perditus in omni genere suo radicem malitiae et peccati transduxit, crescebatque in malum vehementius omne genus mortalium diffusis ubique sceleribus, et, quod est nequius, omnium cultibus idolorum serviens. Volens ergo Deus terminare peccatum, consuluit verbo, lege, prophetis, signis, plagis et prodigiis. Sed cum nec sic quidem errores suos

admonitus agnosceret mundus, misit Deus Filium suum, ut carne indueretur, et hominibus appareret, et peccatores sanaret."

1-3 That ...wise]

Fuller versions in both C and B/Gii/L suggest an omission in the HR archetype. Cf. C: "that holye doctour Isidorus wrytythe in the storee off ye blyssyd natiuite off Cryst the cawse off institucion off that holy ffeste, seyynge on thys wyse", B: "the holy doctur Isodorus writip in pe story of pe blissed natiuite of owre soveren Sauowre Crist Ihesu in pe begynnyng of this holy fest on pis wyse". See Introduction , p.37.

8 all is for sorowe]

Again, the HR archetype seems to have presented a less satisfactory reading than C or B/Gii/L (C "alas ffor soroo", B "alas for sorow"). See Introduction, pp.37-38.

11-12 cowde opir comfort]

For a detailed discussion of the variant readings, see Introduction, p.38.

13 non ...eius]

Lamentations i, 2 (Douay: "there is none to comfort her among all them that were dear to her").

14 pater misericordiarum]

God is so described (Douay: "the Father of mercies") in 2 Corinthians, i, 3.

19 by]

The omission in H is supplied from R, with corroboration from C and B/Gii/L.

25-28

The peace created by Christ's incarnation is a commonplace of Christmas sermons, cf. I/3/72-77, II/3/16-56. The details here stem from Chapter 98 of John Beleth's Rationale Divinorum Officiorum (PL 202, col.100):

"Fecit enim pacem inter coelestia et terrena, atque etiam inter ipsa terrestria pacem conciliavit, postea quam erant simultates et inimicitiae inter unum hominem atque alterum, sed majores tamen erant inter angelum et hominem."

29 Gloria ...Deo]

Luke ii, 14 (Douay: "Glory to God in the highest").

34-37

The rhyming of the divisions in the introduction to a sermon ("plentyvously", "mercy", "free", "we") is common, cf. Mirk's sermon on the Nativity where Christ is said to have been born for three reasons, "forto þyue pes to men of good wyll, forto lyghten hom pat loken ill, and forto draw men so wyth loue hym tylle" (Erbe, p.21, ll. 16-17). Each of the four divisions is based on a different section on "Incarnacio" in Jacobus' distinctiones.

35 be]

I have emended to agree with all the other MSS.

wrath]

"Wrath" in H is the result of an emendation, 'rath' having been written over an erasure. C reads "welthe", and the B/Gii/L group all agree, so this was clearly H's original reading. (R is defective at this point due to eyeskip from the first to the second "plentuosely".) The same error is repeated in all the MSS at 1.75 (where "wrath" in H is written over an erasure) and 1.92 (again over an erasure in H). See Introduction, pp.38-39.

38-74

Cf. the distinctio on "Incarnacio" (MS Bodley 332, f.53v, cols. a-b): "Inçarnacio Christi fuit causa nostre salutis et fructificationis bonorum operum. (Primo Regum 11^o scribitur, 'Cum incaluerit sol erit vobis salus'.) Nota quod propter magnam influenciam solis ad omnia inferiora philosophi appelaauerunt ipsum patrem omnium methematice. Videmus enim quod sicut sol per suam presenciam est causa generacionis et produccionis fructuum a terra secundum philosophum, sic per sui carenciam siue absenciam terra solis radijs priuata sterilis est. Spiritualiter Dei filius est sapiencia et ars Dei patris per magnam influenciam ad creaturas, eo quod 'per ipsum omnia facta sunt et sine ipso factum est nichil', Iohannis primo. Merito ergo debet dici pater omnium, quia et ab ipso esse cepimus et ab eodem nutrimur. Sicut ergo eius presenciam per gratiam omnes facit bene operari et perficere, ita eius absencia nostris exigentibus peccatis facit nos deficere. (Vnde terra sine luce nichil germinauit sed illuminata fructum produxit, vt patet Genesis 1^o.) Sicut et videmus in egritudinibus humanis, quod pro tempore noctis, scilicet, lumine absente, langores aggrauantur sed mane, scilicet, in solis ortu, alleuiantur. Nam sicut est quod totus mundus sterilis et in langore positus liberatus est in ortu et aduentu filij Dei, qui est verus sol. De quo dicitur, Ecclesiastici 42, 'Sol illuminans per omnia respexit et gloria plenum est opus eius'."

40-41 pater ...methematice]

I have emended H to suit the more explicit reading of C ("pater omnium planetarum methomatice") and R ("pater planetarum"), since the presence of "planetarum" in these key MSS suggests that it was in H's archetype and omitted in error. It must be noted, however, that both the Latin

original and the B/Gii/L group omit "planetarum".

"Methematice" remains obscure, but presumably means "according to the study of mathematicians", i.e. the scientific rather than theological cosmological scholars.

41-46

For a full discussion of the rationale behind the emendation of these lines, see Introduction, pp.39-40.

50-51 per ...nichil]

John i, 3 (Douay: "All things were made by him: and without him was made nothing that was made").

60 for]

The syntax is complicated by the presence in H of this second "for", which the scribe's eye may have caught from the previous line. It is omitted in all the other MSS.

68-70 Sol ...eius]

Ecclesiasticus xlii, 16 (Douay: "The sun giving light hath looked upon all things: and full of the glory of the Lord is his work"). Jacobus' version ("sol illuminans", see note to 38-74) is closer to the Vulgate than the vernacular MSS, which all read "sol iusticie".

75-92

Cf. MS Bodley 332, f.54r, cols. a-b: "Nota quod natura paruuli siue proprietas est innocencia. Nescit enim nocere, quantumcumque ledas ipsum vel percucias. Si postmodum sibi arrideas vel pomum aut florem sibi dederis, statim amplexis brachijs extensis te amplexabitur, omnis oblitus iniurie. Spiritualiter omnipotens pater in diuinis sua maxima misericordia voluit nobis mittere paruulum puerum, ne tñmeremus post illatam sibi iniuriam accedere. Ergo ad ipsum, o miser homo, 'accede'

audacter, qui per misericordiam exinaniuit semetipsum,
 omni ferocitate deponita. Datus est nobis paruulus puer,
 nesciens maliciam vel vindictam. Quem et postquam
 peccato offenderis aut leseris, ostenso sibi flore
 contricionis aut pomo satisfaccionis, extensis brachijs
 misericordie et pietatis te amplexabitur ac reficiet
 superna gracia et consolacione, et sic eum ducere potes
 quo vis ac cum ipso facere quod licet."

77-78

For an explanation of the emendations in these lines,
 see Introduction, pp.40-41.

83 God]

H's omission is supplied from R with corroboration in all
 the other MSS.

89 with ...confession]

There is no basis for this in the Latin original (see
 note to 38-74), nor is it in C or the B/Gii/L group.
 It is clearly original to the HR archetype. See Introduction,
 p.41. On threefold penance, see Note to I/2/70-72.

90 armys]

Again, supplied from R with corroboration in the other MSS.

93-115

Cf. MS Bodley 332, f.54v, col. b- 55r, col. a: "Nota
 quod secundum omnem artem medicine nullatinus possumus
 inuenire quod de graui infirmitate quis subito resurgens
 sine interuallo tempore ad conualescenciam restituatur
 et pristinae fortitudini. Optimus igitur et mirabilis
 esset medicus qui per suas medicinas sic sciret egrotos
 suos curare et de egritudine ad pristinam sanitatem sine
 medicino posset reducere. Sed Christus Dei filius

optimus medicus fuit quia humanum genus non solum egrum sed etiam mortuum sine omni spe vite, quantum in se erat, iacebat et continue per successionem deferrebatur ad inferni sepulcrum, cui nec remedio prophetarum nec disciplina legis ipsum liberare potuit sed Christus liberauit. Pristina seu meliori restituit fortitudini per aduentum et incarnationem filij ...Vnde beatus Augustinus, 'De Verbis Domini' sermone, 'Non liberaretur', inquit, 'humanum genus nisi sermo Dei dignaretur esse humanus, quia se exhibet hominem esse et maxime 'qui' hospicio suscepit hominem!'"

99-100 withoute ...tyme]

C's erroneus "with intervall off tyme" seems to represent the HR archetype, cf. R "with trawale of tyme". H, however, along with the B/Gii/L group translate correctly "sine interuallo tempore".

101-02 maister ...kunnyng]

The phrase "maister leche" is found in all the MSS except H, where its omission has been rectified later by the insertion of 'leche' after "kunnyng". It is required by the Latin "medicus" of the original.

109-11

The quotation is from a sermon of St. Augustine, chapter 1 of no. CLXXIV, entitled "De Verbis Apostoli" (PL 38, col. 940). All the MSS except H read "Domini" and I have emended accordingly.

112 a be]

I have felt it necessary here to emend from the form in C rather than R. The conditional perfect is required here and is found in all the other MSS. The reason for H's omission of the auxilliary element is explained by C's "a be" (= have been), in that the single letter of "a"

might easily be omitted in transcription. Use of "a" (= have) in H is exemplified at I/13/94 ("a sought" = have sought).

116-43

Cf. MS Bodley 332, f.55v, cols. a-b: "Nota, dicitur enim quod bonum vas conseruat bonum vinum, immo et dat bonum saporem vino. Vnde ad hoc, quod vas sit bonum et odoriferum, ponuntur aliqua aromata in vase illo, et tunc vas trahens ad se odorem semper retinet ipsum. Spiritualiter ante Chrsti aduentum non erat vas retinens gratiam, quia totum genus humanum corruptum erat et imperfectum, et ideo in ipso statu gracia corrumpēbat'ur'. Vnde ait propheta, Psalmo, 'Factus sum tamquam vas perditum'. Ex hoc igitur defectu anima nostra terat ad meritorium producere sed Christo misso a patre et ad nos veniente, qui vas fuit admirabilis, quia 'opus excelsi', Ecclesiastici 44. Dulces facte sunt aque; quod prius amarum erat, suaue factum est."

122 afore]

Again, my emendation is not from R, in that another MS (here B) holds a clue to the error in the HR archetype (Latin "ante", C "befforne", B "afore", GiiL "before", H "after", R "aftire" canc. and 'before'). It seems likely that the copytext of the HR archetype read "afore" as B and this was erroneously copied as "after".

126-27 Factus ...perditum]

Psalm xxx, 13 (Douay: "I am become as a vessel that is destroyed"). The emendation from R is confirmed by the Vulgate.

136 opus excelsi]

Ecclesiasticus xliii, 2 (Douay: "the work of the Most High").

137-40

For a full discussion of the emendations involved here, see Introduction, pp.41-42.

144 benignyte]

R's "begynnyng" is typical of the errors of this scribe.

149-51 Apparuit ...fecit]

Titus iii, 4-5 (Douay: "But when the goodness and kindness of God our Saviour appeared; Not by the works of justice, which we have done, but according to his mercy he saved us"). The quotation is from the Epistle for the second Mass of Christmas Day. Emendations follow R and the Vulgate.

152 betewous]

Here the HR archetype clearly differed from the original reading of "bowntevous". R's version ("bewtefull") shows a further stage away from the original form. See Introduction, p.42. The syntax of the whole translation (ll.151-57) is dependent on the Latin original (for example, the inversion of subject and verb), while the alliteration is of course purely English.

The sermon is based on the Legenda Aurea sermon for the Circumcision of Christ, as is Mirk's sermon on the same subject (II/4). While this sermon follows the first part of the Legenda (the four reasons for celebrating the day), the Festial sermon uses the latter part (the reasons why Christ wanted to be circumcised and why He was circumcised on the eighth day after His birth). The details of the five bleedings of Christ are given in this sermon, which is a close translation of the Legenda. Mirk had originally included the details in his sermon on the Circumcision but the HR compiler does not repeat them in the Festial sermon (which comes next in the MS) but merely notes instead, "Nota superius in exhortacione circumcisionis Domini" (II/4/29-30).

C is less full than HR (although it specifically acknowledges dependence on the Legenda, "I ffynde in 'Legenda Sanctorum'"). The details of the three names of Christ are considerably fewer, with no reference to Hilary (cf. ll.26-36), to the classes of men anointed (cf. ll. 37-46), to Augustine (cf. ll.46-49), nor to Peter of Ravenna (cf. ll. 52-61). (See Appendix 2, no.3.) The exemplum of the child and the rod (ll.83-87) is also absent from C.

On the other hand, the BGiiL group is considerably fuller than HR (see Appendix 5, no.2). The first cause of celebration (which ends H, l.19) continues with details of thoughts to be kept in mind for each of the days of Christ's Octave (from the Legenda and found in a different form in the Festial sermon for the Circumcision, cf. II/4/75-117). The details of the three names of Christ are as C (which indicates that the B/Gii/L group used a C rather than HR archetype, and that HR has been deliberately revised from the Legenda), but the section is augmented

(H, 1.49) by two Biblical quotations. The exemplum of 11.83-87 is omitted as C, and the third division (which ends H, 1.101) continues in B/Gii/L with three Biblical quotations. Finally, the fourth division is also elaborated after its ending in HR and C (H, 1.108) by quotations from Paul and Ecclesiasticus and a discussion of the four means by which Christ was recognised. None of these additional details is from the Legenda.

4-10

Cf. Legenda (ed. Graesse, p.79): "Circumcisionis dominicae diem quatuor celebrem faciunt et solemnem. Primum est octava nativitatis domini, secundum impositio novi et salutiferi nominis, tertium effusio sanguinis, quartum signaculum circumcisionis."

14-19

Cf. Legenda (p.79): "Si enim aliorum sanctorum octavae solemnes sunt, quanto magis octava dies sancti sanctorum sollemnis erit."

20-61

Cf. Legenda (pp.80-82): "Secundum est impositio novi et salutiferi nominis. Hodie enim impositum est ei nomen novum, quod os domini nominavit ...Habuit autem triplex nomen, sicut ex evangelio manifestatur, scilicet filius Dei, Christus et Jesus ...Primum igitur nomen est filius Dei. Et quod hoc nomen sibi recte conveniat, sic dicit Hylarius in libro de trinitate: vere Dei filium unigenitum dominum nostrum Jesum Christum esse, multis modis cognitum est. Dum de eo testatur pater, dum de se ipse profitetur, dum apostoli praedicant, dum religiosi credunt, dum daemones confitentur, dum Judaei negant, dum gentiles in passione cognoscunt. Idem: dominum Deum nostrum Jesum Christum his modis cognoscimus, nomine,

nativitate, natura, potestate, professione. Secundum nomen est Christus, quod interpretatur unctus. Ipse enim fuit unctus oleo laetitiae prae participibus suis. Per hoc autem quod dicitur unctus, insinuat, quod ipse fuit propheta, pugil, sacerdos et rex. Ista enim quatuor personae olim consueverunt inungi. Fuit enim propheta in doctrinae eruditione, pugil in dyaboli debellatione, sacerdos in patris reconciliatione, rex in praemiorum retributione. Ab hoc secundo nomine denominamur, quia a Christo dicimur Christiani. De quo nomine sic dicit Augustinus: Christianus justitiae, bonitatis, integritatis, patientiae, castitatis, prudentiae, humanitatis, innocentiae, pietatis est nomen ... Tertium nomen est Jesus ...unde Petrus Revennas: .
 vocabis nomen ejus Jesum, hoc est, nomen, quod dedit caecis visum, surdis auditum, claudis gressum, sermonem mutis, vitam mortuis totamque dyaboli potestatem de obsessis corporibus virtus hujus nominis effugavit ..."
 HR is less full than the Legenda, especially in the discussion of the third name. It should be noted too that only the Legenda suggests "pugil" (wrestler) as one of those commonly anointed, perhaps in the interests of a threefold division, perhaps through a sense of incongruity, perhaps because English wrestlers were not anointed with oil as the Legenda suggests.

23 quod ...nominavit]

A direct quotation from the Legenda (see above).

26-36

St. Hilary was bishop of Poitiers from c353 until his death in 367. The leading Latin theologian of his age, he wrote his treatise "De Trinitate Libri Duodecim" (PL 10) against the Arian heresy.

37-45

Only priests and kings were normally anointed in the Hebrew race. The consecration of the high priests is prescribed in Exodus xxviii, 40-42; xxix, 1-46; xxx, 30-33. The anointing of prophets is generally seen as analogical to that of kings (cf. 3 Kings xix, 16; Isaiah lxi, 1). Amongst the lay people, only kings were consecrated, by a high priest or a prophet (hence, Messiah, "the anointed"), cf. 1 Samuel x, 1; xvi, 13; 3 Kings i, 39. *Χριστός* is the Greek word for "anointed" (cf. ll.37-38).

38-39 ipse ...leticie]

A direct quotation from the Legenda (cf. Note to 20-61).

42-43 thes ...For]

Eyeskip from the first to the second "for" is responsible for H's omission. Cf. the Latin, "Istae enim quatuor personae olim consueverunt inungi".

52-69

For details of Peter of Ravenna, see note to I/1/66-107. The quotation is from Sermon CXLIV (PL 52, col. 586): "Et vocabis nomen ejus Jesum, quia in hoc nomine deitatis tota adoratur majestas: omnes qui commovantur in coelis, universi qui habitant terram, cuncti qui in profundo tenentur inferni, huic prosternuntur nomini, hoc adorant. Audi Apostolum dicentem: Vt in nomine Jesu omne genu flectatur, coelestium terrestrium et infernorum (Phil. ii, 10). Hoc nomen quod dedit caecis visum, auditum surdis, claudis cursum, sermonem mutis, vitam mortuis, totamque diaboli potestatem de obsessis corporibus virtus hujus nominis effugavit." It is of interest that Peter of Ravenna, not the Legenda, gives details of Philippians ii, 9-11 (Douay: "For which cause

God also hath exalted him, and hath given him a name which is above all names: That in the name of JESUS every knee should bow, of thise that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord JESUS CHRIST is in the glory of God the Father").

70-101

Cf. Legenda (p.82): "Tertium est effusio sanguinis Christi. Hodie enim sanguinem suum primo pro nobis fundere coepit, qui ipsum postmodum pluries effundere voluit. Quinque enim vicibus sanguinem pro nobis effudit, primo in circumcisione, et haec effusio fuit nostrae redemptionis initium; secundo in oratione, et haec ostendit nostrae redemptionis desiderium; tertio in flagellatione, et haec fuit nostrae redemptionis meritum, quia livore ejus sanati sumus; quarto in crucifixione, et haec fuit nostrae redemptionis pretium, tunc enim, quae non rapuit, exsolvebat; quinto in lateris apertione et haec fuit nostrae redemptionis sacramentum. Inde enim exivit sanguis et aqua, quod figuravit nos per aquam baptismi debere mundari. Qui quidem baptismus habiturus erat efficaciam a sanguine Christi."

83-84

The comparison with the child is entirely original to HR.

88-90

The third bleeding is omitted in H, probably due to eyeskip from the "cion" ending of "redempcion" (1.87) to that of "saluacion" (1.90), or to the similar beginnings ("the third (perhaps even "iij") tyme", "the fourth (?iij) tyme"). The omission is corrected in H by a close Latin rendering of the Legenda passage, in the margin.

97-101

A clumsy sentence which is a rendering of three in the Legenda (see note to 70-101). It might be translated: "That was the sacrament of our redemption and the full ransom (see Glossary, fynaunce), when both blood and water flowed plentifully from His heart, which symbolised/prefigured (see Glossary, figured) ^{our being} cleansed and purged by the waters of baptism, which received its efficacy (see Glossary, effecte) from the blood and water than ran from Christ's side."

102-08

Cf. Legenda (pp.82-83): "Quantum et ultimum est signaculum circumcisionis, quod quidem Christus hodie accipere dignatus est. Voluit autem dominus circumcidi propter multas rationes ..." The Legenda discussion is completely omitted in HR, with its six reasons for Christ's circumcision (of which four are used in II/4/75-117), four reasons why Christ was circumcised on the eighth day after His birth (with numerous subdivisions), details of the further history of Christ's foreskin (cf. I/4/67-73), and comments on the divine significance of circumcision.

105-07

R's version is perhaps a rationalisation of a corrupt copytext, with "by" of l.105 omitted or "and" of l.106 rendered "of" - "toke vpon hym ...to saue vs. Pat holy synyne of bledying toke away pe powere". The substitution of "toke away" for "tokyn from" is perhaps influenced by "toke" of l.105.

114-15 pat ...fruicion]

H's use of "dyot" here is difficult to explain. R reads: "pat we may be worthy to haue of pi plentuose mercy and

verray fruicion". C and the B/Gii/L group end differently.

"Dyot" can only be explained as a spelling of "diet". OED gives two separate nouns in this form, one from OF diète and meaning "course of life", "way of feeding", etc. (in the modern sense of "diet"), the other from medieval Latin dieta and meaning "a day's journey", "a day's work", "a day fixed for a particular meeting", etc. The spelling "dyot" is recorded only for the first of these nouns, although notes to the second dictionary entry suggest that there is no absolute proof that the two nouns are in fact separate. MED does not acknowledge a "dyot" spelling and gives only one noun with three meanings, "a day's journey or a day's meeting", "way of living", "provision of food and drink". None of these meanings is acceptable in the present context.

It seems likely that a too-close translation of an originally Latin passage is the reason for the unusual lexis and syntax of "of py dyot verrey fruicion" (? "diète veram fruicionem"). The meaning "day's work" is recorded in only one quotation in OED, dating from 1494 and in the context of the payment of wages in a Scottish document. However, some sense might be made of "that we may be worthy to have true enjoyment of your day's work/wages", the day's work referring to His bleeding at His circumcision, or the day's wages referring to the circumcision being the first step in a process of Christ's toiling for man's redemption (cf. 11.76-78).

The sermon is based on the Gospel for the day, Matthew xx, 1-16. The Gospel story is narrated in its "litterall sence" (1.40) and then expounded allegorically according to six Biblical interpretations of the vine. The whole corresponds closely to the sermon for the same day in a collection of Latin Dominical sermons of the fifteenth century, British Library Additional MS 21253, ff.37v-41r. It is possible that both this and the HR sermon are based on a common original source. The Latin sermon is considerably fuller than the vernacular.

The version in C differs from HR only in minor details. It does not occur in the B/D/Gii/L group, which has Thomas Wimbledon's famous Paul's Cross sermon, but is found in Gi, where the sermon is a combination of the present one and part of the Festial sermon for the same day. Gi follows the present sermon to "life", 1.141, and then continues without a break from the revised Festial version, cf. II/6/127-249 with an altered ending (see apparatus to 1.249). The second Septuagesima sermon in Gi presents the first part of the revised Festial sermon but ends imperfectly (see II/6/1-51).

6-9 And ...vyne-3erd]

H's omission is explained by eyeskip from the first to the second "vyne-yerd".

15 Cur ...die]

Matthew xx, 6 (Douay: "Why stand you here all the day idle?").

18 Ite ...meam]

Matthew xx, 7 (Douay: "Go ye also into my vineyard").

26 Hij ...fecerunt]

Matthew xx, 12 (Douay: "These last have worked but one hour").

30-31 Amice ...iniuriam]

Matthew xx, 13 (Douay: "Friend, I do thee no wrong").

36 Or ...wicked]

I have emended H's reading ("or elles pat pou art froward and wicked") to agree with C ("or ellys you arte ffrawarde and wykkyd and wrathe"). The Vulgate reads (Matthew xx, 15): "Aut non licet mihi quod volo, facere? an oculus tuus nequam est, quia ego bonus sum?" (Douay: "Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good?"). In the Latin "an" merely introduces the second clause of the double question and does not require translation. However, in C and H it has been literally translated as "or elles (pat)". Gt omits the difficult phrase, while R seems to offer a more plausible but unfounded reading ("and go forp for pou art bot froward and wykkyd"). None of the vernacular texts preserve the question of the Latin original.

39 multi ...electi]

Matthew xx, 16 (Douay: "many are called, but few chosen").

41-45

Cf. British Library Additional MS 21253, f.38r: "Iste paterfamilias est Deus pater qui egreditur per internam inspiracionem ad vinee sue culturam...Vnde sciendum est in primis quod multiplex est vinea quia ecclesia malignancium dicitur vinea (cf. 11.46-63), et militans ecclesia (cf. 11.64-75), et quelibet fidelis anima (cf. 11.76-92), et gloriosa virgo Maria (cf. 11.93-108), et ipse Christus (cf. 11.109-26), et gloria eterna (cf.

11.127-47)".

46-63

Cf. Additional MS 21253, f.38r: "Prima vinea dicitur malignancium ecclesia, et illa non est Dei patris sed potius diaboli. Ad istam vineam extollendam exijt diabolus vt in eam introducat suos operarios. De 1^a vinea dicitur, Deuteronomij 32, 'Vinea Sodomorum, vinea eorum, et vna 'eorum' fellis'. Vineam istam malignancium est synagoga Sathane et operarij et cultores istius vinee sunt peccatores et omnes in mortali peccato existentes ...". The exposition of the division continues at great length in the Latin sermon (see ff.38r-39r).

58 Vna ...amarissimus]

Deuteronomy xxxii, 32 (Douay: "their grapes are grapes of gall, and their clusters most bitter").

64-75

Cf. Additional MS 21253, f.39r: "Item est alia vinea que est vinea Domini, scilicet, militans ecclesia. De ista dicit Psalmus, 'Vineam de Egipto transtulisti' ...". Then follows a three part discussion on why the vine may be called the Church. "Operarij et cultores istius vinee sunt domus Israel, id est, viri claustrales contemplatiui et videntes Deum per veram fidem et per veram contemplacionem". HR does not restrict the labourers in this vineyard to monks but extends it to all "gode men and gode women" (11.73-74). The Latin sermon continues with Christ's tending of the vineyard and a discussion of the meaning of the various hours at which the husbandman went out into his vineyard (see ff.39r-40r).

66-67 Vineam ...transtulisti]

Psalm lxxix, 9 (Douay: "Thou hast brought a vineyard out of Egypt").

73 laberours and werkmen]

I have emended H's "laberous werkmen" to suit R's "laborerys and werkemen", which is confirmed by C and Gii. Because of the corroboration from the other MSS (and cf. too "operarij et cultores" above) I prefer this emendation to taking "laberous" as the adjective meaning "hard-working" (see OED, laborous), but cf. 1.54 above for the adjective plus noun construction in "leccherous lyers".

76-92

Cf. Additional MS 21253, f.40r: "Item anima fidelis vel consciencia dicitur vinea Domini." The division then deals with the story of Ahab and Naboth, the one representing the devil, the other Christ, while Naboth's vineyard is the faithful soul. Then follows an exposition of the times of day in this context. F.40v: "Ista vinea, scilicet, anima quelibet fidelis, dicitur esse ligata ad Christum vinculis preceptorum et maxime vinculis caritate ..." The division ends with a discussion on contrition, confession and devotion (see ff.40r-40v).

The idea of the vine, man's soul, being bound to Christ by the chains of the commandments is elaborated in the vernacular sermon (to a lesser extent in C) by further comparisons between the tending of a vine and the care of man's soul through the offices of the Church. The vine is supported and tied to rails and rods as man's soul is tied to Christ by the ten commandments, supported by faith, hope and charity, enclosed by the fence of the twelve articles of the faith, nailed with the seven virtues, and supported by the deeds of mercy, all to keep the soul safe from greedy beasts, that is, the world,

the flesh and the devil. (See Glossary under vndirsett, knytte, rayles, roddes, bynde, principall, closed, pale, vndirpynned.) The doctrines of the Church which protect man's soul in the analogy are in substance the ones laid down by Archbishop Pecham in his decree, "Ignorancia sacerdotum" of 1281, reissued by Archbishop Thoresby for the other province, York, in 1357, translated into the vernacular by John Gaytryge, revised in several Wycliffite versions, and issued in the Quattuor Sermones printed by Caxton in his 1483 and 1491 editions of the Festial (see Simmons and Nolloth, 1901, Kellogg and Talbert, 1960, and Blake, 1975). They represent the minimum basic knowledge enjoined on both the priest and his congregation throughout the Middle Ages.

82 Criste with pe]

Emendation from R is supported by C and Gii (cf. too "ligata ad Christum vinculis preceptorum" above).

83 x commaundementes]

The commandments were given to Moses by God on Mount Sinai (Exodus xx, 1-17). They are expounded in II/12/66-196.

83-84 iij principalles]

The three principal virtues stem from the words of Paul, 1 Corinthians xiii, 13 (Douay: "And now there remain, faith, hope, charity, these three").

85-86 xij ...feith]

The numbering of the articles of the faith as twelve stems from a belief that each of the apostles in Jerusalem on Whit Sunday composed one article (Ross, 1960, p.342). Another popular numbering was fourteen, seven relating to Christ's Godhead, seven to His manhood, as in the Instructions for Parish Priests (ed. Peacock, 1868,

pp.14-16, ll.454-525) and Gaytryge's sermon (ed. Blake , 1972, pp.76-78).

86-87 vij ...synnes]

The ultimate source of the seven deadly sins is the Psychomachia of Philo, where the vices attack man through the five senses. In England Cassian, a pupil of Evagrius, established his master's scheme of eight sins through his De Institutis Coenobiorum (c420), but the most influential scheme was that of Peter Lombard in Book II, Distinctio XLII of his Sententiae. As Bloomfield points out (1952, p.93), preachers and priests "impressed the cardinal sins so deeply on the popular mind that the sins came to occupy a much more important place in the lay conception of religion than their position in theology warranted".

The seven virtues developed independently from the vices, being a combination of the four cardinal virtues (fortitude, prudence, temperance, justice) and the three Christian virtues (faith, hope, charity), as in Gaytryge's sermon (Blake 1972, pp.82-84). The virtues were commonly modified to represent more accurately the opposites of the vices, as in the Fasciculus Morum, where pride is paired with humility, anger with patience, envy with charity, avarice with voluntary poverty, sloth with good works of various kinds, gluttony with sobriety, lechery with chastity.

87-88 dedis of mercy]

Six deeds of mercy spring from Christ's approbation of the good and condemnation of the wicked in Matthew xxv, 31-46 (Douay: "I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me", vv.35, 36).

In keeping with the medieval fondness for the number seven (cf. the seven sins, seven virtues, seven prayers of the Paternoster, seven beatitudes), a further deed of mercy was added, the burial of the dead, based on Tobias i, 17-19; ii, 4-7.

90 worde]

For the omission of l, see Note to I/1/164.

worde ...deuell]

See Note to I/1/31-39.

93-108

Cf. Additional MS 21253, f.40v: "Item vinea dicitur virgo gloriosa et ista vitis fructificauit suauitatem odoris, id est, dulcissimum Christum, vnde Ecclesiastici 24, 'Ego quasi vitis fructificaui suauitatem odoris'".

94-95 þe wyse man]

The apocryphal Book of Ecclesiasticus is otherwise known as the Wisdom of Jesus, the son of Sirach.

95-99 Ego ...veritatis]

Ecclesiasticus xxiv, 23-25 (Douay: "As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches. I am the mother of fair love ...In me is all grace of the way, and of the truth; in me is all hope of life and of virtue"). The omission of ll.96-97 is found in both H and Gi and is supplied from R, since it is not only part of the Vulgate text but also is required by the translation below ("and ... honeste", ll.101-02). C omits "et ...cetera", ll.96-98. "Veritatis" is supplied for H's "veritas" from the Vulgate and the vernacular texts.

100-01 haue ...sauour]

A too-literal translation of the Latin "fructificauit suauitatem odoris". 'Sauour' in H is a marginal insertion to replace the original "oure saviour", which is cancelled. The error is easily explicable, the Latin "odoris" requires "sauour", and it is supplied in R, Gi, C.

109-26

Cf. Additional MS 21253, ff.40v-41r: "Item ipse Christus dicitur vinea. Vnde ipse dicit, Iohannis 15, 'Ego sum vitis vera, vos palmites' et cetera. Vinum istius vitis fuit sanguis Ihesu Christi preciosus. Illud vinum fuit rubrum ...Istud vinum fuit expressum in torculari crucis..." The division continues with further Biblical quotations.

110 Ego ...palmites]

John xv, 5 (Douay: "I am the vine; you the branches").

111-21

The image is of Christ's body as both a vine (l.112) and a jar (l.114) containing wine, His blood. The jar of wine is opened on Good Friday by the piercing of Christ's side with the spear. The wine of His redeeming blood serves then as a drink to those thirsty for mercy.

Mary has been imaged as a jar of pure wine in I/4/117-37. The image of Christ's body as a vine is of much wider currency, however. It stems from Isaiah lxiii, 1-6 (quoted in Additional MS 21253, f.41r), where a dialogue was assumed between Christ and the angels viewing His ascension to heaven. The question, "Who is this that cometh from Edom, with dyed garments from Bosra ...?Why then is thy apparel red, and thy garments like theirs that tread in the wine-press?" was answered by Christ, "I have trodden the wine-press

alone ...". The image is popular in medieval iconography, where it was often linked with Numbers xiii, 17-25, where scouts sent by Moses into Canaan brought back a bunch of grapes. The grapes carried on a pole is compared to Christ carried on the cross. In this way the two images were conflated so that Christ, the bunch of grapes (rather than Isaiah's treader of grapes), is pressed in the winepress of the cross (see Woolf, 1968, pp.199-202).

The lyric of the fourteenth century friar, William Herebert, employs the image (Carleton Brown, 1957, p.28):

"What ys he, pys lordling pat cometh vrom pe vyht
Wyth blod-rede wede so grysliche ydyht? ..."

The image was further used by George Herbert in Love-Joy, The Bunch of Grapes and The Agonie (see Tuve, 1952, pp. 112-15 for a most interesting discussion of the type, and also Plate VIIla for the linking of the grape-bunch with the cross-carrying).

116 Longeus]

So in all the MSS, but the name is Longinus, first found in Greek (perhaps influenced by λόγχη, a lance) over the soldier piercing Christ in a miniature of the 586 Syriac MS at San Lorenzo, Florence. The myth developed that Longinus was blind but was healed by a drop of blood from Christ's wound and then became converted to Christianity. Bede, followed by others, including the Legenda Aurea, reports his martyrdom at Caesarea in Cappadocia in AD58.

121 tyme]

It seems likely that this was omitted in the HR archetype, since it is omitted in H ('tyme' being supplied later) and R seems to rationalise "so he yevith to euery man and woman aftir peire deseruyng what pat euere pei aske

foryevenes" (H, 11.120-21) to "so he 3euep to euery man and woman aftire pere deseruyng whareof pat euer pei axe for3euenes", assuming the sense, "so he gives to every man and woman as they deserve whatever they ask forgiveness for".

125-26 et ...nouissimi]

Matthew xx, 16 (Douay: "so shall the last be first, and first last").

127-47

Cf. Additional MS 21253, f.41r: "Item vinea dicitur celestis patria ...Ista vinea portat et habet vinum clarum inebrians, vnde Psalmo, 'Calix meus inebrians quam preclarus est'. Istud vinum est vinum eterne iocunditatis et leticieet est clarum et sine fece, id est, sine dolore et tribulacione. De isto vino dabit Dominus ad bibendum in paradiiso amicis suis qui libenter hic faciunt peniam ...Istud gaudium est denarius diurnus qui erit premium quod Dominus dabit in fine fideliter laborantibus in vinea Sancte Ecclesie. Illud premium et illud gaudium eternum concedat nobis Ihesus Christus. Amen."

133 Calix ...est]

Presumably a form of "calix meus inebrians quam preclarus est", Psalm xxii, 5 (Douay: "my chalice, which inebriateth me, how goodly is it!").

The sermon is based on the Gospel for Sexagesima Sunday, the parable of the sowing of the seed, Luke viii, 4-15. The exposition is that of Christ Himself. The explanation of the seed sown on good land as men and women who obey God's words is then elaborated by a Biblical story, Luke xi, 27-28. The fate on Doomsday of those who do not obey God is described through further Biblical quotation, including the words of God to sinners from Matthew xxv, 41. At this point, C concludes with the corresponding words of God to the righteous. The other MSS, however, (H, R, B, Gii, L) interpolate additional material on justice (partly from one of Jacobus de Voragine's distinctiones on Penitencia), before ending, as C, with God's words to the righteous. A Latin source for the sermon as a whole seems likely, but I have not traced it.

9 Cause whi?]

"Cause whi/why" occurs several times in the sermons edited here (I/7/9, I/15/11, I/22/44, 78, I/23/54, II/1/87, II/16/8, 48-49, II/23/33), and cf. too "a convenyent cause why", I/26/13-14). Where "cause whi" occurs without a dependent verb and followed by "for" (= because), I have interpreted it as a question (= why?). (Cf. MED, cause, for a quotation from the Canterbury Tales: "It myghte be no bet, and cause why?".) In each of these occurrences (I/7/9, I/15/11, I/22/44, I/23/54, II/16/48-49, II/23/33), the interpretation might alternatively be "(the)reason why (is)", cf. further quotations from the MED: "The cause why for he sawe perfitly ..." (The Knight of the Tour-Laundry), "I shall tell you the cause why: for I had nat bene hurte ..." (the Works of Malory). This interpretation seems to me accurate for I/22/78, I/26/13-14 ("(the)/a convenient reason why (is)" and II/1/87, II/16/8 ("(the) reason why". In no case, however, is "cause whi" preceded by the definite article as in the MED quotations.

20 here]

It is clear from Luke viii, 12 (Douay: "And they by the wayside are they that hear") that H's "bere" should be emended to "here", confirmed by C and found also in R. The B/Gii/L group, however, reads "berythe the worde of God away", which suggests that the archetype of both that group and the HR group did indeed read "bere" (presumably caught from "bere" of the previous clause, cf. H, 1.19). This was then rationalised in the B/Gii/L group by adding "away", which corresponds with "birdes bere it way" (H, 1.19) and emended to its original "here" in R.

21 devilles]

All the MSS, including the Vulgate original of the parable, have the singular form here, and indeed H reads "devill", cf. too 11.26, 28. However, the barred 11 occasionally indicates the plural morpheme in H, cf. I|7|26, and the form of the verb at 1.22 ("take") and at 1.28 ("wach and make") indicates a plural subject ("noyeth" at 1.26 might be singular or plural in H). I have, therefore, taken the barred 11 to indicate the plural form in H, while admitting that the original of these lines certainly used the singular. Cf. too I/8/225.

28 wach and wake]

Both H and R are erroneous here. The simile is between birds hovering expectantly around the seed before pecking it, and devils hovering around men to pervert God's words. Both C and the B/Gii/L group preserve the original reading (C: "the dule wachethe and wakythe", B: "the devyll watchythe and wakipe"). H shows confusion of "w" with "m", in "make" for "wake", which is here emended. R, however, has altered what was perhaps to the scribe an incomprehensible copytext to

"ne3ys" (= approaches), perhaps by comparison with the Vulgate of v.12 (Douay: "then the devil cometh").

29-30 Chrystyn ...trew]

H's lacuna (eyeskip from a first to a second "tru") is supplied from R, confirmed by C and the B/Gii/L group.

39 customed]

H is emended to agree with R and C, cf. too the B/Gii/L group (B: "vsid before").

44-45 bremles and thyke]

H's omission (probably due to the similarity between "breres" and "bremles", with "thyke" omitted because of the similar beginnings of "thyke" and "thornes") is supplied from R, confirmed by C and B/Gii/L.

58-68

The incident is recorded in Luke xi, 27-28.

61-62 Beatus ...succisti]

Luke xi, 27.

62-63 Doctours ...Martha]

This is apocryphal.

66 Quininmo ...illud]

Luke xi, 28.

71 God his]

For the several occurrences, see Glossary. See too Introduction, p.61.

74-77 Terram ...eternum]

Although the preamble to this quotation (l.72, "vndir-
stonde what scripture seith ...") suggests that it is
Biblical, I have not traced it. The image of mankind
as fruitful, or barren, ground is common in the Bible,
cf. Isaiah xxxiii, 12; 2 Peter i, 8. "Ite, maledicti,
in ignem eternum" is the command of Christ to sinners
at Doomsday, Matthew xxv, 41 (Douay: "Depart from me,
ye cursed, into everlasting fire"). It seems likely
that the quotation is in fact a composite of two images,
that of Christ sending the wicked into the flames of
hell, and that of chaff burning on a fire (cf. Matthew
iii, 12; Isaiah v, 24).

The emendations follow R, confirmed by C and B/Gii/L. .
Although "terram" is the object of "iudex ...mittet",
its initial position in the sentence explains its
nominative case in H. The omission of "iustus" is
presumably due to the similar initial letters of "iustus"
and "iudex".

78 soile]

Both H and R read "soule" here, as does the B/Gii/L group
(B: "sowle", Gii/L "wretche"). The word is not impossible
in the context, but confusion of "soule" with an original
"soile" is easily explicable. Moreover, the phrase
"vnthrifty ...grownd" of l.78 translates "terram ...
spinosam" (= barren and thorny ground) of l.78. C, too,
reads "soyele" here. I have, therefore, emended from
comparison with C. For a similar archetypal error in
H and the B/Gii/L group, cf. note to l.20 above. For
similar confusion between an "ou"/"ow" group and an "oi"/
"oy" group, cf. H's "loyde" for "loude"/"lowde", l.60.

86-146 For ...dampnacion]

This material is additional to C, being found only in the HR and B/Gii/L groups.

89-90 Testimonia ...nimis]

Psalm xcii, 5 (Douay: "Thy testimonies are become exceedingly credible").

92-114

Cf. Jacobus de Voragine's distinctio under Penitencia, MS Bodley 332, f.85v, cols. a-b: "Nota quod vera iusticia exigit vt quantum homo a creditore suo receperit, tantum reddat, et ideo tam debitor quam et creditor librum suum habet in quo scriptum est quantum debet ille recipere et quantum iste debet dare. Et ideo bonus debitor siue redditor qui ad soluendum venerit debet optime videre quantum debet et sine fraude aliqua integre satis facere, vt creditor eius cognoscens se esse plenarie solutum debitum posset cassare. Nam creditor nunquam cessat debitum exigere nisi sibi sit integraliter de debito persolutum, quia posset optime contingere quod pro modica pecunia retenta remaneret debitor in libro sui creditoris magno precio obligatus. Spiritualiter, continue magnum debitum facimus cum Christo dum peccamus, enim in libro sue iusticie scribimur. Et ibi quale ascendat debitum, id est, quale sit peccatum, describitur. Et vult iste creditor sibi integre satisfieri hic vel alibi. Debet igitur quilibet nostrum, cum peruenerit ad rationem, diligenter intendere quid fecit et quid omisit et omnia sibi aperire per confessionem coram sacerdote, et nude et clare sine pallio alicuius velaminis ostendere. Scit enim creditor noster melius quid et quantum debemus quam nos. Et si velimus maliciose aliquid occultare, possemus tocus debiti periculum incurrere, nec acceptaretur solutio talis que non esset

integra. Si ergo perfecte et integre omnia debita nostra monstramus confitendo, nobis Deus subuenit indulgendo et tunc nostrum sacrificium iusticie acceptum erit Deo, et tunc secure possumus veniam et indulgenciam ab ipso sperare, quia eius caritas nostro debito subuenit."

The idea here of a book in which debts are recorded is replaced by the medieval tally system, in which notches were made on a piece of wood to record debts.

97 vnthrifty]

I have emended H's "vntrifty" to "vnthrifty" by comparison with the B/Gii/L group (B: "pis vnthrifte"). R's "vntrusty" is not impossible in the context, but cf. R's similar error at l.78, where all the MSS read "vnthrifty soile and vngracious grownd" (H) except R, which has: "vngraciose soule and vntrusty grownd", with "vntrusty" for "vnthrifty". At l.78 the word-play is between "prodigal, sinful" and "barren, not flourishing"; here the first meaning only is intended (see Glossary).

97-98 thinketh diceyve]

For the omission of "to", see note to I/2/131.

105 were wele]

H reads "wele", R reads "were", in each case one word having been omitted because of the similar appearance of the two. The emendation is confirmed by B/Gii/L.

110-11 howe ...synned]

The elaborate comparison between a shopkeeper keeping a tally which is cancelled by payment of debts and God keeping a record of man's sins which can be cancelled only by confession is much reduced from Jacobus' version,

the confession comparison being restricted in our text to these lines. "Howe oft tymes, when, where, and with whom" a man has sinned are some of the questions asked by the priest in confessing a sinner. Cf. the heading of the relevant section in Mirk's Instructions for Parish Priests: "Quis, quid, vbi, per quos, quociens, quomodo, quando", and the lines following (ed. Peacock, 1868, pp. 47-49).

115-31

I have not traced this quotation from Chrysostom, but the Legenda Aurea material for Advent cites similar sentiments from the same work by Chrysostom in the course of a description of the three accusers of man at the Day of Judgment, the devil, his own wickedness and the whole world. Cf. Graesse, p. 11: "Chrysostomus super Matthaeum. In illo die nihil est quod respondeamus, ubi coelum et terra, aqua, sol et luna, dies et noctes et totus mundus stabunt ante Deum adversus nos in testimonium peccatorum nostrorum. Et si omnia tacerent, ipsae tamen cogitationes nostrae et opera specialiter stabunt adversum nos ante deum nos fortiter accusantes."

Chrysostom ("golden-mouthed") was one of the four Greek Fathers of the Church. He was born (c347) the son of wealthy parents and became a lawyer, but soon adopted an ascetic life and became ordained, eventually becoming Patriarch of Constantinople. His works are recorded in PG 57.

115 Grisostimus]

There is some confusion over the name at this point in H, cf. the error "Criste" at 1.120.

127 which]

Both H and R read "with" here, which would seem to be an error in their copytext for "which" (cf. BGiIL, "the whiche schape he hathe mysyvid", and the Latin of H, 1.118, "creatura

quam abusus est"). Presumably the copytext was responsible for the introduction of "pat" (inserted in H), an attempt to make sense of the reading with "with".

128-29 omne ...exspensum]

I.e. "we shall render account how all the time spent on us is paid". This is probably a direct quotation from the Latin original (it is also found in BGiiL). The idea of rendering an account before God is common in the Bible (cf. Matthew xii, 36; Romans xiv, 12), but there is no Biblical reference given here and I have not traced it in the Bible.

134-35 Hec ...meis]

Again, this would seem not to be Biblical.

137 conne]

Emendation is here conjectural. H reads: "pe synner shall not cum nor answere", R "the synners shall not come answere", B "the synner schal not speke". Clearly R represents the HR copytext, which H has unsatisfactorily attempted to emend. A misreading of the minims in "conne" (especially likely if abbreviated as "cone") would result in the error "come".

138-39 Muta ...magniloquam]

Cf. Psalm xxx, 19 (Douay: "Let deceitful lips be made dumb") and Psalm xi, 4 (Douay: "May the Lord destroy all deceitful lips, and the tongue that speaketh proud things").

149-51 Venite ...mundi]

Matthew xxv, 34 (Douay: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world").

The sermon is based on the Gospel reading for the day, Luke xviii, 31-43. Christ's words of v.42 (Douay: "Receive thy sight: thy faith hath made thee whole") form the theme to a fourfold division of material. In order to avoid the blindness of sin and see clearly the kingdom of heaven, man must see his own uncleanness, hell beneath him, God above him, and His mercy around him. The first of these divisions incorporates a lengthy digression on the seven deadly sins, with particular emphasis on pride and envy. The material is common and can be paralleled in other sermons of the period (cf. the Festial sermon for Advent, II/2), but a Latin source, as yet untraced, seems likely for the sermon as a whole. As is usual in the HR collection, there is use, though here slight, of the Fasciculus Morum and the Legenda Aurea.

C is less full than the other MSS, omitting much of the expansion of the subdivision on pride (H, 11.74-132) and the quotations from St. Bernard and the Psalms in the final division (H, 11.307-14). B omits the sermon, the title "Dominica Quinquagesime" (F.251r) actually preceding an Ash Wednesday sermon (I/9). Much of the subdivision on pride (H, 11.92-108, 112-28) and quotations from John (H, 11.188-200) and Bernard (H, 11.219-26, 307-12) are missing in Gii but not L. L omits the example of Antiochus (H, 11.85-89) and part of the description of Doomsday (H, 11.235-41). Gregory's words (H, 11.246-80) are much condensed in both Gii and L. Ll.232-66 are paralleled in II/2/44-79.

7-8 Ihesu ...mei]

Luke xviii, 38 (Douay: "JESUS son of David, have mercy on me").

14 Quid ...tibi]

Luke xviii, 41 (Douay: "What wilt thou that I do to thee?").

16 Domine, ut videam]

Luke xviii, 41 (Douay: "Lord, that I may see").

17-18 Respice ...fecit]

Luke xviii, 42 (Douay: "Receive thy sight: thy faith hath made thee whole").

23-32

The spiritual interpretation stems from that of the Glossa Ordinaria for Luke xviii, 35 (PL 114, cols.324-25):

"Caecus significat humanum genus, quod a superna claritate exclusum damnationis suae patitur tenebras, sed a Domino appropinquante Jericho curatur." It is, therefore, common in medieval sermons on the text, cf. British Library Additional MS 21253, cf.44v: "Per istum cecum quilibet peccator existens in peccato mortali significatur."

37-41

The fourfold division of the theme seems based on the quotation from Gregory given later in the sermon (ll. 256-66).

52-56

Cf. Isaiah xiv, 12-15 (Douay: "How art thou fallen from heaven, O Lucifer, who didst rise in the morning?... But yet thou shalt be brought down to hell, into the depth of the pit." Lucifer as a type of pride is common, cf. the sermon for the first Sunday in Advent in MS Royal 18 B xxiii (ed. Ross, 1960, p.107, l.34 - p.108, l.9).

59-60 Repleta ...draconibus]

Isaiah xiii, 21 (Douay: "their houses shall be filled with serpents").

63-182

The ordering here of the seven deadly sins is pride, envy, wrath, covetousness, sloth, gluttony and lechery. See Bloomfield, 1952, for details about the different orderings of the sins in medieval literature. See too Note to I/6/86-87 for the history of the sins.

64-73

The division into gifts of nature, temporal gifts and gifts of God may be compared with that into gifts of nature, grace and fortune in John Felton's sermon for the ninth Sunday after Trinity (British Library Additional MS 22572, f.202r): "Et nota quod 3^{ia} sunt bona (cf. H "godes") de quibus oportebit rationem reddere, scilicet, bona nature, bona gracie et bona fortune. Primo, bona nature sunt duo. Vnum est corpus et bone dispositiones corporis, ut fortitudo, pulcritudo, sanitas et huiusdem. Item aliud est anima et vires eius, ut ingenium, memoria et intellectus et cetera. Bona gracie sunt possunt (sic) dici bona siue dona spiritualia et virtutes que acquiruntur per gratiam. Bona fortune sunt diuicie et possessiones mundane."

75-77

Note the rhyming of the divisions ("blode"/"gode", "feawte"/"beawtye") and cf. Note to I/4/34-37.

81-82 Putredini ...vermibus]

Job xvii, 14 (Douay: "I have said to rottenness: Thou art my father; to worms: my mother and my sister").

85-89

Antiochus is recorded in the second Book of Machabees, chapter 9. He is a common type of pride, cf. the sermon for the Dedication of a Church in the Legenda

Aurea (ed. Graesse, p.854): "Rex Antiochus, qui fuit superbissimus et ambitiosus, domum Dei polluit et profanavit, sicut legitur 1. Macc. 1: per quem significatur, quod superbia et ambitio, quae vigent in clericis, qui non appetunt prodesse, sed praeesse, multum ecclesiam Dei contaminat."

96-97

The couplet, which I have not found elsewhere, might be translated: "'Alas!' and a rag - everything in this world must come and go again". The reference would seem to be to the lamentation at both births and deaths, and the meagre covering of the baby at birth and the corpse at death. Only H preserves the rhyme and sense - cf. R ("and waylyng and a clowde of all pis world pat gope in and owte"), Gii omits this section.

98-106

The pride of Nebuchadnezzar because of his riches is recorded in Daniel iv, 28-37.

109 oure ...trowthe]

I have not attempted to alter H's reading which is awkward but not impossible if translated: "(death is) in truth all the regality we possess". R reads here "or ryalte all vntrwe", while the version in Gii/L seems a rationalisation of a passage that has not been understood: "for þen all our ryalte schal passe away" (G).

110-11

Both H and R preserve the couplet here, while Gii/L (as evidence of their further removal than HR from the archetype) lose both sense and rhyme: "for when depe comye he wil spare þe for al pi pride" (G).

112-16

This is recorded in 2 Samuel (i.e. 2 Kings, according to the Vulgate) xxiv, 1-25.

118-19 though ...ly]

H reads "in pyn yowth or in pyn age", while R omits "or". It may be that H's "or" is the adverb (=formerly, before, see OED, 3), but, if so, the use is awkward and not found elsewhere in H. I prefer to emend to suit R. The passage is missing in Gii.

120-28

For Lucifer as a type of pride, see note to 11.52-56 above. "Lucifer" is the Latinised form of the Greek $\phi\omega\beta\phi\acute{o}\rho\omicron\varsigma$, "light-bearer" (cf. "berying light", 11.122-23), the name given to the morning-star, the planet Venus. The term was used poetically by Isaiah of the King of Babylon (Isaiah xiv, 12 - Douay: "How art thou fallen from heaven, O Lucifer, who didst rise in the morning"). The words ascribed to Christ in Luke x, 18 (Douay: "I saw Satan like lightning falling from heaven") were interpreted by the Fathers as referring to this passage, with the result that Lucifer came to be considered Satan's name before his fall. The words of 11.123-25 are from Isaiah xiv, 14.

133-43

This passage is based on the first chapter of Part 3 of the Fasciculus Morum, the Part which is devoted to Envy. Cf. MS Lincoln College, Oxford 52.C., f.19v, col. b: "Pater enim terrenus filium sibi similiorem et corpore et moribus plus diligit ceteris. Reuera sic diabolus, pater inuidie, quos nouerit per inuidiam sollicite eum imitari, plus diligit et appreciatur. (Sed postea quos hic plus diligit intollerabilius cruciabit.) Vnde

circa ista maledictam filiam diaboli, scilicet, inuidiam, de qua Iohannis 8^o dicitur, 'Vos ex patre diabolo estis et eius desideria perficitis'."

134 develles]

H's "dedelles" can be explained as erroneous reduplication of the "de" element. R reads here "dewlys", and the "v" is supplied from Gii's "devyls".

138 envious]

R's "in viciose leuyng" is clearly an error, cf. C: "invious" and Gii/L: "envyosly disposid" (G), which supply H's missing "n".

138-39 Vos ...perficitis]

John viii, 44 (Douay: "You are of your father the devil, and the desires of your father you will do").

144

Will, word and deed (or, delectation, suggestion and consent) are the three stages of sin.

155 a man]

Presumably omitted in H because of the similar previous word, "whan".

169-70 iangeling ...iaping]

Such behaviour in church seems to have been common in the Middle Ages, cf. the Festial sermon for the Dedication of a Church (ed. Erbe, p.279, l.34 - p.280, l.7) and cf. Appendix 16, no.3, ll.43-60.

184-85 confessions ...dede]

The three stages of penance, cf. Note to I/2/70-72.

188-95

The MSS differ over the authority for these statements on the heat and cold of hell, in that H, C and L ascribe them to St. John (C: "Sent Iohn the euangeliste") while R ascribes them to Chrysostom. G is missing at this point. The whole seems to be a reminiscence of Revelation viii at the opening of the seventh seal. Cf. especially v.8 (Douay: "and as it were a great mountain burning with fire, was cast into the sea, and the third part of the sea became blood"). It is a common medieval idea, cf. Dante, Genesis A/8, Be Domesdaeye (= Bede).

201-05

Cf. Caput LXVI of Liber IX of the Moralium Libri of Gregory (PL 75, col. 915): "Fit ergo miseris mors sine morte, finis sine fine, defectus sine defectu, quia et mors vivit, et finis semper incipit, et deficere defectus nescit." The idea is common, cf. Chaucer's Parson's Tale (ed. Robinson, 1957, p.233, l.214).

205-06 Desiderabunt ...eis]

Revelation ix, 6 (Douay: "they shall desire to die, and death shall fly from them").

209-10 al ...styll]

H read originally: "al be hit pat pei ete pe gresse the grounde allway pe rotis abide styll", which with the later addition of 'hath' becomes: "al be hit pat pei ete pe gresse, the grounde allway 'hath' pe rotis abide styll". Comparison with C ("howe so be it yat yei ete the gresse to the grownde, 3it the rotys abyde styll") suggests that so drastic a revision is unnecessary and that H has merely omitted the monosyllable "to" after "gresse". Gii/L confirm this (G: "thow3e pei ete pe grasse never so low downe to pe grownde, 3it allwey pe rootys abidype stil"), as does R (with "ende" for "grounde"):

"yf it so be pat pei ete pe gresse away to pe ende, pe rote abydyþ styll".

212-13 Sicut ...eos]

Psalm xlviii, 15 (Douay: "They are laid in hell like sheep: death shall feed upon them").

217 the wise man]

See note to I/6/94-95.

217-18 Memorare ...peccabis]

Ecclesiasticus vii, 40 (Douay: "remember thy last end, and thou shalt never sin").

219-26

I have not traced this quotation among the works of Bernard. Solomon's history is given in 3 Kings (Vulgate version) iii-xi, that of Absalom, famed for the beauty of his long hair, in 2 Kings (i.e. 2 Samuel) xiii-xviii, and that of Samson in Judges xiii-xvi.

226-27 riȝt ...say]

H's lacuna, supplied from R, shows the scribe's eyeskip from the first to the second "say".

227-28 A ...Domine]

I.e. "from the torments of hell, deliver us, O Lord".

232-42

The vision of the world assembled before God at the Day of Doom is based on Matthew xxv, 31-46, where He separates the sheep from the goats.

246-55

In the Legenda Aurea the idea is ascribed to Chrysostom

(ed. Graesse, p.11): "Chrysostomus super Matthaeum. In illo die nihil est quod respondeamus, ubi coelum et terra, aqua, sol et luna, dies et noctes et totus mundus stabunt ante Deum adversus nos in testimonium peccatorum nostrorum." In John Felton's sermon for Passion Sunday the idea is ascribed to Hugh of St. Victor (British Library Additional MS 22572, ff.99v-100r): "Vnde dicit Hugo de Sancto Victore: Contra peccatorem in iudicio dicet celum: 'Ego sibi lucem ministraui, solem et lunam, et cetera, ad solacium'; aer dicet: 'Ego omne genus avium sibi dedi in esum'; terra dicet: 'Ego panem et vinum sibi dedi in nutrimentum'. Postquam omnia elementa recitauerunt beneficia sua, conuertuntur peccatoribus ad supplicia, sicut idem Hugo dicit. Nam ignis dicet: 'A me comburantur'; aqua dicet: 'A me demergantur'; terra dicet: 'A me absorbeantur'; infernus dicet: 'A me degluciantur'."

256-66

The passage is taken from the Legenda Aurea (ed. Graesse, p.11): "...sicut dicit Gregorius: O quam angustae erunt tunc viae reprobis. Superius erit iudex iratus, inferius horrendum chaos, a dextris peccata accusantia, a sinistris infinita daemona ad supplicium trahentia, intus conscientia urens, foris mundus ardens." In the Fasciculus Morum the words are given to Augustine (MS Lincoln College, Oxford 52.C., f.127v, col. b): "De illo die iudicij ait Augustinus ...Reuera dicit ipse, angustie erunt vndique. Nam peccata erunt ibi accusantia, ibi demonia nunciencia, intus vrens conscientia, extra mundus ardens, subtus horridum chaos et os inferni parebit, supra iudex iratus." In John Felton's sermon for the second Sunday in Advent, it is also ascribed to Augustine (British Library Additional MS 22572, f.13r): "Non est mira si peccator timeat, quando videbit super

se iratum iudicem, sub se infernum animas deuorantem,
circa se mundum ardentem, intra se conscienciam
accusantem, et contra se testimonium prohibentem."

269 wrathfull]

I have found no evidence for adjectival use of H's
"wrathfully" and so have emended to agree with R.Cf.II/24/85.

269-70 Ite ...eternum]

Matthew xxv, 41 (Douay: "Depart from me, you cursed,
into everlasting fir").

277-78 Venite ...mundi]

Matthew xxv, 34 (Douay: "Come, ye blessed of my Father,
possess you the kingdom prepared for you from the
foundation of the world").

282 In ...Domine]

I.e. "in the day of judgment, deliver us, O Lord".

290 God his]

See note to I/7/71.

294-95 Domine ...nubes]

Cf. Psalm cvii, 5 (Douay: "For thy mercy is great above
the heavens: and thy truth even unto the clouds");
Psalm lvi, 11 (Douay: "For thy mercy is magnified even
to the heavens; and thy truth unto the clouds").

296-97 misericordia ...inferiori]

Psalm lxxxv, 13 (Douay: "For thy mercy is great towards
me: and thou hast delivered my soul out of the lower
hell").

301 misericordia ...me]

Psalm lviii, 11 (Douay: "his mercy shall prevent me").
The Vulgate "preueniet" is taken here in its first
meaning (= go before).

301-02 misericordia ...me]

Psalm xxii, 6 (Douay: "And thy mercy will follow me").

304-05 misericordia ...me]

Psalm xxxi, 10 (Douay: "mercy shall encompass him").

307-14

This passage is not found in C and has been added to
the HR and L groups from Chapter 4 of Part 2 of the
Fasciculus Morum (MS Lincoln College, Oxford 52.C.,
f.15r, col. b - 15v, col. a): "Vnde Bernardus: Facilius
est, inquit, enarrare stellas celi, pisces maris, folia
nemorum, quam misericordiam Dei certe estimares. Quia
secundum Psalmum: 'Miseraciones eius super omnia opera
eius'." Ll.307-12 are not in Gii.

313 Miseraciones ...eius]

Psalm cxliv, 9 (Douay: "his tender mercies are over all
his works").

320 sythe ...monthe]

Quinquagesima Sunday is within the period of Lent, during
which each medieval parishioner was to make his annual
confession, showing also contrition (l.325) and
satisfaction (l.326).

This first sermon for Ash Wednesday deals with the names for the day, a simple threefold structure common in popular vernacular sermons (cf. the Festial sermon for Easter Day, II/19). The day is called "caput ieiunij" (=head of Lent) because it is the beginning of that season; "Ash Wednesday" because of the ashes used in the ceremony, symbolising meekness (such as was shown by the people of Niniveh); "cleansing days" because of the penance enjoined at Lent, which is illustrated by a narratio attached to the name of Socrates.

Both the HR and the B/Gii/L groups provide two sermons for Ash Wednesday (I/9, 10), but only one is found in C. This seems to represent the original, single sermon which was expanded by additional material (from the Fasciculus Morum) for the archetype of these groups. All the MSS agree substantially as far as the narratio about Socrates (H, 1.57 on), which C omits, giving instead the narratio about the three truths (also dealing with penance) which is found in the second sermon in the other MSS (H, I/10/160-209). C ends as I/10/245-50. The B/Gii/L group is close to HR, in material though not text, with the exception of a number of quotations from the Gospel which augment the first division of the sermon (H, 1.9 on). The abrupt beginning of the second sermon in all the MSS (H, "Confession is a gostely purgacion of synne"), the fact that the material not found in C is from the Fasciculus, and the fact that the HR compiler provides at least two sermons for every day, with very few exceptions, all point to C's representing the original material.

found in the Latin Church before the ninth century and seems to have started during the time of Gregory II (715-31). Before then Lent began with the first Sunday in Lent, but the extra four days seem to have been added to make up the number to 40 days (i.e. Quadragesima) in memory of Christ's fasting in the wilderness. "Caput ieiunij" means "head of the fast/Lent".

4-6

Christ's fasting is recorded in Matthew iv, 2; Luke iv, 2.

10 dies cinerum]

"Day of ashes".

11 Puluer]

"Ashes, dust".

11-19

Ash Wednesday during the Middle Ages involved the ceremony of sprinkling ashes in the form of a cross on the heads of the kneeling penitents, while the priest said, "Memento, homo, quod cinis es et in cinerem reverteris" ("remember, man, that you are dust and you will return into dust"), based on Job xxxiv, 15 (Douay: "All flesh shall perish together: and man shall return into ashes"). The ashes used were from the burnt palms of the previous year's Palm Sunday procession.

23-48

Jonah iii, 1-10 deals with Jonah's warning Nineveh of God's anger against them, which resulted in their penitence through fasting in sack-cloth and ashes.

28-30 Ionas ...preched]

Both H and R show some corruption here. (The passage is

not found in the B/Gii/L group.) Jonah iii, 3-4 clarifies the intended sense (Douay: "And Jonas arose, and went to Ninive according to the word of the Lord: now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed."). C, as usual, preserves this sense: "this prophet went into' yis cyte a deys iurney ffor the cyte was iij deys longe, qwher he preched". The errors in H and R seem to some extent dependent on "into" being transmitted as "to" in H and "vnto" in R, probably due to their archetype. H reads: "Ionas went to pe citee of Ninive a dayes iornay thens for pe cite was iij dayes iornay longe, wherefore he preched". The addition of "thens" would seem to be by way of explanation, the scribe assuming that Jonah travelled for a day before reaching Niniveh, rather than that he travelled within a large city for the length of one day. "Wherefore" for "where" is not uncommon (cf. I/18/3). R's version is more complex: "Ionas went vnto pe cite of Niniue Nynyue is a days iorney fro pe cyte of Ierusalem was iijj days iorney long fro whereas he preched". Here some explanation of a misunderstood text is being attempted - presumably, "Jonah went to Niniveh. Niniveh is a day's journey from ("fro" replacing "for") the city of Jerusalem (which sc.) was the length of four days' ("four" replacing "ijj") journey from where he preached." I have emended H to follow C by altering "to" to its original "into", omitting "thens" and replacing "wherefore" by the "where" of the other MSS.

34 sak-clothe]

R's "sylkyn clop" is a typical error of this scribe/compiler, who seems at times deliberately perverse!

55-56

For the three parts of penance, see Note to I/2/70-72.

57-140

The narratio is from the Anglo-Latin branch of the Gesta Romanorum, a popular collection of moralised stories compiled from numerous sources (cf. MS Harley 5369). The English printed version of Wynkyn de Worde (c1510-15) is edited by Herrtage (pp.436-38). The story is also found in John Felton's sermon for the second Sunday in Quadregesima (British Library Additional MS 22572, f.73rff.), where it is also ascribed to the Gesta. Its occurrence in the Fasciculus Morum just before the chapters on confession which form the basis of the next Ash Wednesday sermon (I/10) would suggest that the story is taken direct from the Fasciculus, but in fact there are notable differences between the two (see MS Lincoln College Oxford, f.84r, col. a).

60

From this point on the text of R differs radically from that of H. Ll.60-69 of H ("pat ...sake") seem to be deliberately omitted (a "pruning" tendency not uncommon in R). Ll.70-72 of H are rendered in R: "so pan was in þe cyte of Rome a wyse philosophre of poore lynage callyd Socrates, bot he was eloquent, wyse and discrete". The lacuna from this point to nearly the end of the sermon, which is then abruptly truncated (so that R continues: "with iij erbys, pat is for to say, confession, contricion and satisfaccion, vnde Ambrosius, 'Lacrime lauant delictum'", cf. H, ll.130-34) is hard to explain. It might be suggested that a folio of R's copytext was missing and that, realising the fact, the scribe simply gave up in disgust, not even attempting to end the sermon formally.

106 Moraliter]

The literal sense of the story having been given, the moral or tropological sense is expounded, which relates the story to human morals and behaviour. For the four senses of scriptural interpretation, see Caplan, 1929.

124-25

The interpretation of physician as priest is of course common, cf. Christ the physician in I/4/94-109 and the priest as physician in I/10/1-11.

126-27

This interpretation of the staff as the keys of the Church relates iconographically to the keys held by St. Peter and through him by every priest.

132 Lacrime lauant delictum]

These words of Ambrose (which are also part of the moralisation in the Gesta) come from his Expositio Evangelii secundum Lucam, where he deals with Peter's tears at his betrayal of Christ. Although a marginal note in H directs the reader to Book IX ('Ambrosius super Luce libro ix^o'), the reference is in fact to Book X (PL 15, col.1825): "Lavent lacrymae delictum, quod voce pudor est confiteri".

The second Ash Wednesday sermon deals with the subject of confession and is based on the chapters on penance in Part 5 of the Fasciculus Morum. The sermon begins with an exemplum from human life which leads into the expression of four sentiments about confession - that it must be complete, prompt, honest and contrite. Each division is dealt with in turn, illustrated by exempla from the Bible and from natural and human life. The second division is additionally augmented by a threefold discussion of the excuses made for sinful behaviour and a narratio from the Gesta Romanorum.

For C's connection with the sermon, see the Introduction to the Notes to I/9. Only the Gesta story and the conclusion (H, 11.245-50) are in C. B remains close to HR throughout, while Gii presents a shorter version (ending before the final narratio of St. Bernard, H, 1.235), and L presents a shorter form still, ending at H, 1.130, having dealt with only two of the three types of excuses made for sinful behaviour. That this truncation is deliberate is clear from the fact that, where H refers to the third excuse (H, 11.106-07, "sumtyme þei put God in defaute of þeire synnes"), L merely adds "and so forthe". Moreover, L ends with the conclusion found in C and HR (H, 11.245-50).

1-11

This introductory section is taken from Chapter 11 of the fifth section of the Fasciculus, that dealing with sloth. Cf. MS Lincoln College, Oxford 52.C., f.84r, col. b: "Nunc ad partes confessionis est procedendum, que bene possunt dici purgacio spiritualis infirmitatis. Vnde sicut solent medici suis patientibus primo dare preparatium, postea purgatiuum, deinde dietam proficuum et sanatiuum ordinare, sic spiritualiter egrotus primo

preparet se per cordis contricionem, postea purget se per oris confessionem, 3^o eius dieta ordinetur per operis satisfaccionem. (Sed quia de contricione dictum est, modo de confessione est dicendum, circa qua sic procedendum est...) Est ergo confessio, secundum Raymundum, coram sacerdote legitima peccatorum declaracio."

1 gostely ...synne]

This translates "purgacio spiritualis infirmitatis", losing, however, the play on "infirmitas" as "illness, weakness" which is intended as well as "sin".

8 Reymundum]

St. Raymond of Penafort (c1175-1275), who, having taught at Barcelona and Bologna, became a Dominican and, as Grand Penitentiary, collected together the pontifical decretals and wrote the influential Summa de poenitentia.

11-15

Cf. Chapter 12 of the Fasciculus (MS Lincoln College, f. 85r, col. a): "Et nota quod ex parte confitentis erit confessio integra et festina, vera et amara". The rhyme in homeoteleuton is preserved in HR ("departing", "tarying", "feynyng", "weping") and also in the B/Gii/L group.

16-21

Cf. the same chapter (MS Lincoln College, f. 85r, col. a): "Primo igitur dico quod confessio erit integra, scilicet, vni tantum sacerdoti confiteatur quis de omnibus peccatis et non parte vni, parte alteri."

22-31

Cf. the same chapter (MS Lincoln College, f. 85r, col. a): "Refert enim Ysidorus, 'Ethimologiarum', de quodam serpente nomine Ydra habente septem capita, cuius

natura est quod, si vnum caput per se abscidatur, succrescit alia septem capita loco eius, nec quouismodo interfici potest quousque omnia eius capita amputentur. Reuera sic est de peccatore qui forte habet in se septem peccata mortalia, qui si confiteatur tantum vnum peccatum mortale vt sic illud caput abscindat vel forte omnia preter vnum, certe propter illud vnum dimissum paulatim septem alia nequiora vel plura crescunt."

The details of the Hydra are from the "Etymologiarum Libri XX" of Isidore of Seville. Cf. PL 82, col.423 (Liber XI, Caput III): "Dicunt et Hydram serpentem, cum novem capitibus, quae Latine Excetra dicitur, quod uno caeso, tria capita excrescebant", and similarly col.445 (Liber XII, Caput IV). The number of heads is, of course, reduced to complement the seven deadly sins of the analogy.

25 slee]

H's "sloe" may represent a Northern form (from ON slá, with ā becoming ō, see OED, slay, 1), but sle is the usual form (see Glossary) and o/e are sometimes confused in H, cf. "bo" for "be" (Note to I/12/115).

28 que capitalia dicuntur]

"Which are called capital", a play on the "capita", or heads, of the Hydra and the seven chief, or capital, sins.

29 smyte]

A minim has been omitted in H's "snyte".

32-46

Cf. Chapter 12 (MS Lincoln College, ff.85v, col. b- 86r, col. a): "Qui igitur vult bene a peccatis suis purgari, oportet quod omnia simul tollat et eiciat per veram confessionem et integram, vt possit dicere Domino Deo

illud Psalmi, 'Delictum meum cognitum tibi feci' et iniusticias meas non abscondi' ...In cuius figura habetur 2 Regum 12. Cum rex Daud cum Bersabee adulterium commisisset et Vriam virum suum occidisset 'vel' saltem occidi fecisset, et super hoc a propheta Nathan redargueretur, non abscondit peccatum suum sed humiliter confessus est et dixit, 'Peccaui' Domino. Propter quod Nathan statim audiuit hec verba a Domino et dixit ad Daud, 'Dominus quoque transtulit peccatum tuum; non morieris pro peccato isto quia confessus es, sed viues et habebis gratiam et misericordiam a Domino', et cetera."

The story of David and Bathsheba is given in 2 Kings (i.e. 2 Samuel), xi and xii, 1-25.

34-35 Delictum ...feci]

Psalm xxxi, 5 (Douay: "I have acknowledged my sin to thee").

42, 43-44 Peccaui ...Transtulit ...morieris]

2 Kings, xii 13 (Douay: "I have sinned against the Lord ...The Lord also hath taken away thy sin: thou shalt not die").

47-50

Cf. Chapter 12 (MS Lincoln College, f.86r, col. a):

"2^o confessio debet esse festina, quia qui tardat confiteri similis illi est qui abscondit(ignem in sinu suo qui ipsum comburet aut) latronem in domo sua qui eum spoliabit."

51-62

Cf. Chapter 12 (MS Lincoln College, f. 86r, col. b -

86v, col. a): "nec aliud restat facere ...quam naturam cerni sequi, qui postquam pugnando cum serpente venenum

hauserit, velocius properat ad fontem vbi bibat aquam et lauet et balneat se. Et sic liberatur cito a veneno et refocillatus et a morte liberatur. Reuera sic nos postquam hauserimus venenum peccati, oportet ad fontem confessionis accelerare, vbi potus penitenciales saluberimos hauriemus et lauabimus genas nostras cum lacrimis, et sic refocillabimur et mundabimur a veneno cuiuscumque peccati mortiferi. Vnde Psalmo, 'Sicut ceruus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus'."

Bloomfield (1952, pp.153-54) notes a similar exemplum of the hart from the early thirteenth century Bestiary translated from Thetbaldus' Physiologus: the hart can draw an adder from a stone and neutralise the effect of its venom with sweet water, which causes it to shed its horns. Similarly, man's sins are assuaged by the living waters of Christ and his pride cast off like the hart's horns. A similar tale (combining the details of ll.63-70) is found later in the Fasciculus (MS Lincoln College, f.158v, col. a): the snake rejuvenates itself by eating a herb, fasting three days, sloughing its skin, and bathing in water - "et quid est amaram herbam comedere et in aqua se balneare, nisi pro peccato dolere et lacrimas amaras compunccionis effundere?".

58-60 Sicut ...Deus]

Psalm xli, 2 (Douay: "as the hart panteth after the fountains of water: so my soul panteth after thee, O God").

63-70

Chapter 12 continues (MS Lincoln College, f.86v, col. a): "Et nota natura cerui est, quando sagittetur, si euadere potest, querit statim herbam Betonie, cuius natura secundum medicos est ferrum extrahere et vulnus sanare.

Sic tu, peccator, cum vulneratus fueris sagitta
 peccatorum, queras herbam Betonie in qua est remedium
 contra peccatum, que quid herba potest dici sacerdos.
 Ipse enim potest Betonia tua esse, id est, medicina
 extrahens ferrum rubiginosum peccati et vulnus voluntatis
 peruerse sanare."

Betony (see OED) is a plant (*Stachys Betonica*)
 which was credited with medicinal and magical powers
 during the Middle Ages. There is a similar description
 of its virtues in a medieval herbal (edited Brodin, pp.
 133-35): "Betonia is an herbe pat men clepe betonye or
 boyschopyswort ...pe vertu of pis herbe, 3ef it be
 stampyd and put in a wounde in pe hed pat is smet with
 a strok, it schal hele pe wonde fayre and wel ..."

71-85

Chapter 12 continues (MS Lincoln College, f.86v, cols.
 a-b): "Istud enim debet fieri cito propter multa
 incomoda que possunt euenire medio tempore. Videmus
 multotiens quam plures subtrahi ex hoc mundo modis
 diuersis et mirabilibus, quia quosdam per ignem, quosdam
 per aquam, quosdam per homicidium, quosdam subitanea
 morte, quosdam morbo grauiori languentes in lecto, cum
 consimilibus, qui, si in peccatis capiantur mortalibus
 sine contricione vel confessione, sine fine dampnarentur,
 quantumcumque diuites fuerint, fortes, pulcri vel
 sapientes, pauper, imperator, rex, dominus aut seruus...
 Ecclesiastici 5^o, 'Ne tardas conuerti ad Dominum'
 et cetera ..."

71 many ...perelles]

"Many perelles" is the normal construction. For "many"
 followed by a singular noun ("many inconuenience"), see
 MED, manī, 2a (a).

74-75 on ...mervelously]

H's "on dyuerse wysē and many mervelously" (i.e. "don't we see each day how men and women suffer sudden death in different ways and many in extremely unusual ways") is not impossible. However, the Latin reads "modis diuersis et mirabilibus" and R's translation of "modis" by the doublet "wysys and maners" is in keeping with the practice of medieval translation. The B/Gii/L group reads here only "on dyvers wyses" (B). The misreading of "maners" (perhaps abbreviated as "man^es") as "many" is easily explicable.

75 wepen]

The uninflected neuter plural, surviving in both H and R.

77-79

For the importance of all three parts of penance, see Note to I/2/86-90.

79-81 Ne ...te]

Ecclesiasticus v, 8-9 (Douay: "Delay not to be converted to the Lord, and defer it not from day to day. For his wrath shall come on a sudden; and in the time of vengeance he will destroy thee").

86-101

Cf. Chapter 12 (MS Lincoln College, f.87r, col. a):
 "3^o confessio debet esse vera et aperta ...Historiam eciam habemus, 2 Regum vltimo, de Daud, qui, postquam fecisset Ioab numerare populum suum contra voluntatem Dei, supponens Daud quod irritasset Dominum, dixit ad Dominum, 'Peccaui valde in hoc facto sed precor, Domine, vt transferas iniquitatem serui tui quia stulte egi nimis' ..." The story continues at length in the Fasciculus.

The story of Joab's numbering the people of Israel and the resultant plague is told in 2 Kings (i.e. 2 Samuel) xxiv, 1-25.

94-95 Ego ...me]

2 Kings xxiv, 17 (Douay: "It is I, I am he that have sinned; I have done wickedly ...let thy hand, I beseech thee, be turned against me").

102-59

This whole subdivision on the excuses made in lieu of open confession, with its three internal subdivisions, is taken from Chapter 12 of the Fasciculus, with some few omissions. Cf. MS Lincoln College, f.87r, col. b-87v, col. b: "Sed quod dolendum est, multi modernis diebus non sic faciunt sed fatue peccata sua excusant et in alios retorquent, et hoc multis modis, scilicet, per consuetudinem alii, alii per societatem, alii Deo imputantes." (H, 11.102-07)

"Exemplum primi patet in istis periurantibus, qui, si super hoc arguantur, rudent, 'Libenter me corrigerem sed sic sum assuetus ad huiusmodi iuramenta quod nullo modo possum me retrahere'. O, certe ista excusacio fatua est et falsa! (Here follow three reasons why this excuse is foolish and false, the third of which is used in the translation.) 3^o pono quod tu stares coram iudice et de furto, homicidio vel huiusmodi fueris accusatus et diceres, 'Certe, ita sum assuetus quod non possum me abstinere ab istis', rogo quam bene foret tibi? Certe, per istam excusacionem te condemnare." (H, 11.108-17)

"Exemplum secundi, scilicet, contra excusantes se per societatem. Quis enim volens ire ad Terram Sanctam, Romam aut Sanctum Iacobum et se associaret volentibus ire versus Scociam, nonne fatuus diceretur? Tu enim

proponis ire ad Terram Sanctam, id est, celum. Quid igitur talibus te associare volueris quos viam inferni per peccata conspexeris intrasse? (Sic certe fatuus es qui magis curas de periculo corporis quam anime.) Si enim videres aliquem intrare flumen et ibi submergi, certus sum quod nulla societas compelleret te eum sequi. Reuera multo minus ad peccata quemcumque sequi deberes, si animam tuam diligeres sicut esset diligenda. Vnde falsa est ista excusacio, sicut fuit de Adam quando voluit peccatum imponere vxori sue, dicens vt patet Genesis 3^o, 'Mulier quam dedisti michi sociam dedit michi de ligno et comedi'. Propter quam excusacionem dampnatus est vsque ad mortem temporalem cum tota posteritate sua...Et ideo, vt dixi, esto vt esses coram aliquo iudice et te de furto excusaveris per societatem. Quid tibi eueniret nisi suspendium?" (H, 11.118-39)

"3^o sunt se pessime excusantes precipue de peccato carnis, illud peccatum in Deum retorquentes. Nam quid dicunt quod non possunt continere, et sic Deum de iniusticia accusant. Probacio. Si enim Deus precipit alicui homini facere aliquid quod non potest facere, iam esset iniustus et crudelis. Similiter, si hominem dampnaret pro eo quod vitare non potest, factum esset tyranni et non iusti. (Here follows a passage on women's excuses for pregnancy.) 2^o libenter a talibus scirem, vtrum voluntarie hoc fecerunt an non. Si voluntarie igitur, potuerunt hoc non fecisse. Probacio. Quia quod fit libere et sponte sine aliquali coaccione vel precepto alicuius potest dimitti, et cetera. (Here follows a complaint against those who sell false relics.) Et ideo dicit Augustinus, 'Tu factus es tui peccati defensor, quando ergo Deus erit deliberator'. Et ideo noli defendere peccata tua neque celare sed dic cum Psalmo, 'Ex voluntate mea confitebor illi' ...Et ideo Ecclesiastici 4^o, 'Fili, conserua tempus et deuota a

malo; pro anima tua non confundaris dicere verum' et cetera." (H, 11.140-58)

104 excuse]

R here and throughout the passage has "accuse" (which is, of course, the opposite of the meaning intended), cf. 11.108, 118. See the comment on R's perverseness in the Note to I/9/34.

133-34 Mulier ...comedi]

Genesis iii, 12 (Douay: "The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat").

150

The version of the quotation in the Fasciculus is different from that in HR and B/Gii/L ("Vt Deus miserator, esto tu accusator", B). I have not found the quotation among the works of Augustine, although a marginal note in H, written in a neat hand in black ink, cites further quotations of similar sentiment from "Ambrosius in ad Vincula Sancti Petri", "Augustinus super Psalmum" and "Augustinus, Libro de Penia".

152-53 Ex ...ei]

Cf. Psalm xxxi, 5 (Douay: "I have acknowledged my sin to thee").

154-55 Fili ...tua]

Ecclesiasticus iv, 23-24 (Douay: "Son, observe the time, and fly from evil. For thy soul be not ashamed to say the truth"). For the wise man, see Note to I/6/94-95.

160-210

This story from the Gesta Romanorum is found in both the Anglo-Latin and Middle English MSS (for the Latin, see Oesterley,

1372 . . . , p.58ff., and for the English, Herrtage, 1379, p.101ff.). These versions give fuller details than any of our MSS, e.g. that the emperor is Lampadius, the outlaw Plebeus, and a passage where the judge who rules the court appeals to the assembled crowd for confirmation of the first statement. HR, however, seem to show a return to the Gesta Romanorum in their addition of details found neither in C nor BGiiL (see Notes to ll.172, 182-83).

The story is common and is also found in the Fasciculus Morum (cf. MS Lincoln College, Oxford 52.C., f.87v, col.b). although that is not the source here (but see Note to ll.173-77).
165-66 pat ...weyis]

This material is additional to C but is found in both HR (though R's version is garbled, see critical apparatus) and BGiiL ("that had kept wodis and hy3e-weyes"). It comes from the Gesta (cf. Herrtage, p.102).

172 or I dyne]

This is not found in R, nor in C ("or ellys you xalte dye"), nor in BGiiL ("or pou schalt dye"). It would seem therefore to be a deliberate addition to H, perhaps from the Gesta (cf. Additional MS 9066, quoted Herrtage, p.102, "or I ete"), or perhaps the result of subconscious association with "dye" (the insistence on an event happening before dinner is common in romances).

173-77

This first statement is close in C and HR, both of which follow the Gesta. It is much reduced in BGiiL ("Then seyde þe owtelaw, 'I am here now'"), perhaps the result of recognition of the Fasciculus version of the story (cf. MS Lincoln College, f.87v, col.b: "'Sum hic'").

182-83 Go ...lyfe]

These lines are found in no other MS but I have assumed them part of the original HR text, omitted in H through

eyeskip from "life". The reason for my emendation is also that they are found in the Gesta itself (cf. Herrtage, p.103, especially Additional MS 9066: "'Go now therefore, and from hensforwarde be a good man, and wil no more offende agaynes god ne the Emperour'"). The whole speech in HR bears close comparison with the Gesta speech, while C's version is briefer ("'Thyse be iij trutthes and all true', quod the emprowre, 'I suppose verrely'. And soo he was dimyssyd and pardonde and was euer ware afftur yat he xulde not offende the lawe."), and BDGii's briefer still ("'These ben tru', seyde the emperowre, and gafe hym his lyfe").

192-201

Again, in the BGiiL version, this first statement is made to accord with the Fasciculus version (see Note to 11.173-77 above). It would seem to be an adaptation of C's original reading: "Firste pou muste sey as this owtelaw dyd, 'I am here now', that is to sey, in the synne of pride ...").

For this comprehensive form of confession, see Note to I/7/110-11.

211-30

Cf. Chapter 12 (MS Lincoln College, f.88r, col.a): "4^o dico quod oportet confessio quod sit amara cum vera contricione, non cum vana cachinnacione, de qua amaritudine dictum est supra capitulo proximo de contricione". As directed, the compiler of the sermon in the HR/BGii archetype then returned to Chapter 7 of the Fasciculus to add the exemplum of the nurse and child (MS Lincoln College, f.79v, col.a): "Et nota quod est de Domino et peccatore sicut de puero et nutrice. Ipsa vero quando puer iacet in cunis et dormit, tunc recedit ab eo et quasi pro tunc non curat de eo. Sed statim quando excitatur et ceperit clamare et lacrimari, continuo currens

reuertitur et ablactando demulcet et post eleuat et cum cantu in brachijs deportat. Reuera sic facit Christus. Dum enim homo in peccatis manet et iacet quasi obstinatus dormiens, certe quasi non curans recedit Christus ab eo. Sed cum ad memoriam redit et penes se vt prediciu[m] est recogitat quot bona amisit et quot mala commisit et ceperit clamare ad Dominum et flere pro peccatis et contristari, statim adest Christus vt pia nutrix prouidissime illum ablactans modo ex vno parte mamilla gracie, modo ex alia parte mamilla pietatis et misericordie, dicendo illud 1^o Regum 1^o, 'Non vadam donec ablactetur infans et ducam eum vt compareat coram Domino et maneat ibi iugiter ...' .

The image of Christ as mother, though not to modern taste, is common in both Latin and English Christian literature. Its ultimate source was the Bible, especially Matthew xxiii, 37 and Isaiah xlix, 15 and lxvi, 12-13. For further details see Woolf, 1968, p.189ff.

218 slepith]

The Latin ("dormiens") and the English MSS (R, B, Gii) confirm this emendation.

224-25 Non ...Domini]

I Samuel (i.e. the first Book of Kings) i, 22 (Douay: "I will not go till the child be weaned, and till I may carry him, that he may appear before the Lord").

235 veping]

See Introduction, pp.60-61.

236-44

The narratio is common (see Herbert, 1910, III, pp.13-14, 77, etc.), but is taken in this case from the Fasciculus (MS Lincoln College, f.88v, col.a): "Vnde narratur in vita beati Bernardi quod quid clericus multo tempore

lubrice vixit, sed tandem contritus ad sanctum virum per confessionem accessit et ita maliciam suam detestabatur quod in tantum fletum prorupit quod nullo modo loqui potuit. Cuius contricionem attendens, vir sanctus precepit ei vt in cedula ex quo loqui non potuit sua aggrauancia scriberet et sibi traderet, quod eciam fecit. Cum igitur sanctus Bernardus ea legere vellet, omnia deleta inuenit."

11

HRC

This first sermon for the first Sunday in Lent is based, like the following one (I/12), on the Gospel reading for the day, Matthew iv, 1-11, Christ's temptation by the devil in the wilderness. Both sermons begin with a narration of the Gospel story (cf. I/12/1: "recitetur euangelium vt supra") and both draw on Jacobus de Voragine's first sermon for the day.

Christ's patience in the face of the devil and his servants, both in His temptation and in His passion, prompts a discussion on patience which is based on one of Jacobus' distinctiones (headed Paciencia). Patience is compared to gold and the patient man to the gold candlestick of Exodus xxxvii. In an elaborate exposition, the seven sockets are explained as the three divine and four cardinal virtues, the seven lamps as the seven virtues which combat the seven vices, and the seven spouts as the seven gifts of the Holy Ghost. The sermon ends with a narratio to illustrate the value of mercy.

C is close to HR throughout. Despite the use of Jacobus, the sermon is not found in the B/D/Gii/L group, which has one based on the same reading but dealing with the three temptations of Christ and Adam (cf. I/12/29-32) and ten points of confession.

7-8 Si ...fiant]

Matthew iv, 3 (Douay: "If thou be the Son of God, command that these stones be made bread").

10-11 Non ...de]

Matthew iv, 4 (Douay: "Not in bread alone doth man live, but in ...").

15 pynnakle]

Presumably a minim ("i") has been omitted in H's "pnnakle".

16 Si ...deorsum]

Matthew iv, 6 (Douay: "If thou be the Son of God, cast thyself down").

18 Quia scriptum est]

Matthew iv, 6 (Douay: "for it is written").

21-22 Scriptum ...tuum]

Matthew iv, 7 (Douay: "It is written again: Thou shalt not tempt the Lord thy God").

28-29 Hec ...me]

Matthew iv, 9 (Douay: "All these will I give thee, if, falling down, thou wilt adore me").

38-65

These details are touched on in Jacobus' first sermon for the first Sunday in Lent. Cf. MS Bodley 320, f.45v, col. a: "Nec fuit mirum, secundum Gregorium, si permisit se assumi qui se permisit crucifigi. Et alia glossa dicit quod enim permisit se assumi non fuit infirmitas sed paciencia". In the collection of his Lent sermons (which are substantially the same as those in his full collection of 159 Dominical sermons, e.g. MS Bodley 320), the wording is closer to HR. Cf. MS Bodley 823, f.11v: "Nec fuit indignum Christo, secundum Gregorium, si a diabolo permisit se assumi, quia membris eius (cf. H, 11.61-62, "the deuelles membris") permisit se occidi."

However, Gregory's words in HR and C are given in a much fuller form than this and can be traced directly to his "Homiliarum in Evangelia Libri Duo" (PL 76). For the quotation in H, 11.40-65, cf. "Homilia XVI" on Matthew iv, 1-11 (PL 76, col.1135): "Sed vere et absque ulla quaestione convenienter accipitur ut a sancto Spiritu in desertum ductus credatur, ut illuc eum suus Spiritus duceret, ubi nunc ad tentandum malignus

spiritus inveniret. Sed ecce cum dicitur Deus homo vel in excelsum montem vel in sanctam civitatem a diabolo assumptus, mens refugit, humanae hoc audire aures expavescent. Qui tamen non esse incredibilia ista cognoscimus, si in illo et alia facta pensamus. Certe iniquorum omnium caput diabolus est, et hujus capitis membra sunt omnes iniqui. An non diaboli membrum fuit Pilatus? An non diaboli membra Judaei persequentes, et milites crucifigentes Christum fuerunt? Quid ergo mirum si se ab illo permisit in montem duci, qui se pertulit etiam a membris illis crucifigi? Non est ergo indignum Redemptori nostro quod tentari voluit, qui venerat occidi."

It seems likely that the reference in Jacobus' sermon has prompted the compiler of this sermon to look up the exact words of Gregory and translate them in his sermon. Such care and scholarship, while certainly unusual in medieval sermon writing in general, is not atypical of the academic approach our compiler has to his revisions and compilations.

51 schrewes]

R's "schrewednes" clearly preserves the sense, if not the form, of the original, which was presumably "schrewes" as C. H's "sweres" (altered to the more cogent "swerers" by the insertion of "r" by a later hand) is a more easily explicable error for "schrewes" than for "schrewednes", depending largely on the transposition of the "r" and "w".

53-58

For those responsible for Christ's persecution and death, see Matthew xxvii; Markxiv, xv; Luke xxii, xxiii; John xviii, xix. For Pilate, cf. John xviii, 28-xix, 22. For Annas and Caiphas, cf. John xviii, 13, 14. For Herod, cf. Luke xxiii, 7-12. For Christ's persecutors

in general, cf. Luke xxii, 2. For the soldiers at His death, cf. John xix, 23, 24, 32-37.

58 3is]

I have emended from R. H's error may depend on a misreading of "3is" as "pis". C here reads only "pleynly", but cf. H, l.56, "yis, without fayle" and C, "3ys, plenly".

60 permissione diuina]

I emend to agree with C's reading ("by divine permission"). The phrase is omitted in R. Clearly "p" has been read as "p̄".

61 towche]

H's "tempt" is suitable in the context but the "towche" idea ties in with "lay handes vpon hym" in the next line, and "towche" is found in both R and C. The syntax is dependent on the Latin, with both relative pronoun and accusative plus infinitive constructions ("pat... be deuell to towche")

62-63

The repetition of several similar phrases has resulted in H's omission of some of them and I have supplied the omission from R. Cf. C: "bete hym, bobate hym, scowrged hym".

82-110

The whole is based on Jacobus' distinctio, Paciencia. Cf. MS Bodley 332, f.77r, col. b-77v, col. a: "Paciencia assimilatur auro electo ...Nota quod optimum aurum probatur per ignem quia, quamdiu ibi fuerit erugo aut aliqua immundicia, semper fumigat et tunc non est purum. Sed cum cessat fumigare, tunc optimum probatur et potest de eo fieri omne opus notabile. Spiritualiter, paciencia viri aduersitatibus dediti probatur quasi aurum quod per ignem transit. Cum enim fumigat per murmuraciones, non est aurum purum, quia admixta est ypocrisis vel

immundicia aliqua. Sed cum omnia quieto animo ab amore Christi tollerant, probatum est esse aurum optimum et luceat eis pulcritudo in conspectu Dei et ponatur in opere nobili." (H, 11.82-94)

"Figura huius, Leuitici ('Exodi 25'), vbi legimus quod precepit Dominus fieri candelabrum ex auro purissimo, ductile in summo. Habe'b'at 7 capita equalia super que ponebantur 7 lucerne auree. Et erant ibi 7 infusoria aurea, quibus oleum 'infunditur'." (H, 11.95-100)

"Candelabrum ductile ex auro purissimo notatur vir paciens et Deo obediens, qui semper ex vera paciencia flectitur et ducitur quocumque aduersitatis malleo feriatur. Non frangitur per iram, prorumpens in blasphemias, sed flectitur et prorumpit in laudem Dei, equanimiter tollerans aduersa et prospera flexibilis et ductilis ...7 vero capita cum 7 lucernis sunt 7 [virtutes], scilicet, virtutes tres theologice et 4^{or} cardinales." (H, 11.101-10)

82 chose]

I have emended H here and at 1.138 to "chose"/"choys", an adjective formed from the past participle of the verb, "to choose" (cf. the Latin original - "auro electo", where "electo" is the participial adjective from "eligere", to choose). "Chose" is also substantiated in both cases by C. R's "close" at 1.82 clearly has close affinities with "chose" and R itself reads "choys" at 1.138. H's "chefe", meaning "best" (see MED), while not unsuitable in the context, is less adequate than "chose" which is normally collocated with "gold" (see MED, chois). See too Glossary under choys.

90 pan hit]

Although R and C read "pat" here, and H makes sense only

with the addition of 'hit', I preserve the MS reading in H since it parallels "pan it" of l.86.

95 Exodo]

All the MSS, including Jacobus' original (which has been emended), read "Leviticus" here, but the passage is from Exodus xxxvii.

97 plyand]

"Plyand" is inserted from R (cf. C: "plyaunt and ductible above"). The Latin does not require such a reading ("ductile in summo", "candelabrum ductile"), but cf. H, 11.101-02, "ductible and plyaund above".

110-35

The elaboration of material on the seven virtues (for details of which, see Note to I/6/86-87) is not found in Jacobus. The treatment of the seven virtues is standard, cf. Gaytryge's sermon (Blake, 1972, pp.82-84).

122 to ...tythes]

This is omitted in C. If an insertion by the HR compiler, it is evidence of his orthodox ecclesiastical background.

129 vij dedely synnes]

See Note to I/6/86-87.

136-54

After this digression Jacobus' distinctio is taken up again. Cf. MS Bodley 332, f.77v, cols. a-b: "Et super hijs resident opera lucida in tenebris lucencia. Nam inter superbos lucet humilitas; inter inuidos lucet caritas, inter auaros lucet paupertas, inter iracundos lucet paciencia, inter ociosos lucet assi'd'uit'as', inter gulosos lucet sobrietas, et inter luxuriosos lucet

castitas." (H, 11.136-43)

"Sunt et ibi septem infusoria, per que effunditur oleum vt nutriantur lucerne, quia 7 sunt ibi done Spiritus Sancti, quibus infunditur Christi gracia, vt bona opera nutriantur in nobis. Nam, sicut sine oleo lucerna non lucet, sic sine gracia nec opera nostra prosunt. Et ideo, vt non extinguatur lumen paciencie in tollerando aduersa, oleo sue gracia fouet lucernam." (H, 11.137-54)

The alliteration of 11.136-43 is, of course, original to the translation.

138 choys]

See Note to 82 above.

145-46 vij ...Goste]

The seven gifts of the Holy Ghost are the gifts (based on Isaiah xi, 2-3) given to the apostles at Pentecost, as recorded in Acts ii, 1-4. For further details, see Note to I/23/36.

147-50 schal ...werkys]

H's lacuna is supplied from R, confirmed by C. It is required by the Latin of the original (see note to 11.136-54 above). It is omitted through eyeskip from the first to the second repetition of the phrase "plenteuous grace of God" (cf. 11.146-47 and 149-50).

159-80

See Tubach no.3268, "Mercy of emperour appealed to", for analogues of this story.

182-83 cuius ...eius]

Psalm xxxii, 18 (Douay: "the eyes of the Lord are on them that fear him: and on them that hope in his mercy").

186-88 Non ...fecit]

Titus iii, 5 (Douay: "Not by the works of justice, which we have done, but according to his mercy he saved us").

The sermon begins with the Gospel of the day, Matthew iv, 1-11, although, since this has already been translated at the beginning of the previous sermon (I/11/1-37), a note merely states, "Recitetur euangelium vt supra". The devil's doubt as to whether Christ was God or man is voiced through a quotation taken from one of Jacobus de Voragine's distinctiones, under the heading, Christus. Then the first of Jacobus' sermons for the first Sunday in Lent is used for a quotation from Chrysostom and an elaborate comparison of the temptations of Christ with those of Adam and Eve. Christ's final victory over the devil is then compared with David's over Goliath, a common analogy, here based on Jacobus' distinctio, Diabolus.

1 Recitetur ...supra]

"Let the Gospel be read out as above" (a reference to I/11/1-37).

1-22

The passage is based on Jacobus' distinctio, Christus (MS Bodley 332, f.105v, col. b): "Vnde dicit Beatus Augustinus in Omelia super illud, 'Ductus est Ihesus in desertum' et cetera: 'Cum', inquit, 'videret inimicus Dei filium tanta mirabilia procreare, voluebat secum, vt arbitror, atque admirans dicebat: 'Quis est iste qui me nesciente hunc ingressus est mundum? Noui quia de femina natus est sed nescio vnde conceptus sit. Astat ergo mater sed patrem inuestigare non possum. Video sed non cognosco nascentem'." Et multa narrat ipsiusdem Augustinus." The quotation in MS Bodley 332 is less full than the translation in HR (H, 11.10-12 are omitted). Moreover, the words are ascribed to Augustine, while in HR they are ascribed to Maximus, presumably the first bishop of Turin (c380-c465), who was the author of 118

homilies, 116 sermons and 6 "tractatus".

3 no]

The sense requires the insertion of R's "no", cf. also "not", 1.17, "no", 1.85.

23-87

The passage is from Jacobus' first sermon for the first Sunday in Lent (MS Bodley 320, f.45r, col.b - 45v, col.a):

"Sciebat diabolus per scripturas et prophetas Dei filium in mundum venturum et suum sibi dominium ablaturum.

(Audiens autem secundum Crisostomum in Christi natiuitate angelum pastoribus annunciantem ...ipsum esse Dei filium suspicatus est. Sed postmodum videns ipsum esurire, eum esse Dei filium plurimum dubitabat. Non enim credebat glorie et Dei filium esurire.) Volens igitur experiri vtrum esset Dei filius an purus homo et sciens quod primum hominem tribus telis prostrauit, cogitauit eisdem telis aggredi, et siquid vinci poterit, homo purus apparebit. Si autem vinci non poterit, Dei filius esse videretur." (H, 11.23-32)

"Nam, vt dicit Gregorius in Omelia, 'Diabolus primum hominem tribus peccatis temptauit et vicit, scilicet, de gula cum de fructu ligni vetiti ipsum manducare suasit, de vana gloria cum dixit, 'Eritis sicut dii', et de auaricia cum dixit, 'Bonum et malum ...'." (H, 11.33-40)

"Sicut autem auaricia est immoderatus appetitus sciencie, eodem modo Christum de gula temptauit, dicens, 'Si filius Dei es, dic vt lapides in panem fiant'. Cogitabat enim intra se, dicens, 'Si lapides in panem conuertere poterit, Dei filius erit. Si autem non poterit, homo purus apparebit.' Sed Christus secundum glossam runsum sic temperauit, quod ipsum Dei alium esse non cognouit, cum ait, 'Scriptum est, non in solo pane

viuit homo sed in omni verbo' et cetera ..." (H, 11.41-56)

"(Sancti enim viri, etsi non vincantur de vicio gule, sepe tamen vincantur de aliquo motu vane glorie) et ideo ipsum assumpsit et supra pinnaculum templi statuit ...Erat autem pinnaculum locus eminens vbi erat cathedra doctorum. Et ideo secundum glossam putauit diabolus ipsum in sede doctorum positum inani gloria posse extolli vbi multos fecerat eleuari. Dixit autem ei, 'Si filius Dei es, mitte te deorsum'...Sed Christus sic temperauit runsum vt eum relinqueret dubium, dicens, 'non temptabis Dominum Deum tuum'..." (H, 11.57-69)

"(Verum postquam nec per primam nec per 2^{am} temptationem eum cognoscere potuit, transijt ad 3^{am}, vt eum saltem de auaricia possit superare.) Duxit enim eum super montem excelsum valde et ostendit ei omnia regna mundi ...Cum autem omnia regna mundi et gloriam ostendisset, dixit ei, 'Hec omnia tibi dabo' et cetera. (Luce 4 dicitur, 'Omnia michi tradita sunt et cetera, et cui volo do illa'.) Plane mentitus est, quia Dei sunt omnia et ipse tribuit vniuersa. Et quia illud continebat iniuriam creatoris, qui solus debet adorari, ideo diabolus repulit, dicens, 'Vade retro, Sathana' et cetera ..." (H, 11.70-79)

Substantially the same sermon is given in Jacobus' collection of Lent sermons, MS Bodley 823, f.11r-v. The version used by the compiler of this sermon seems to have been an amalgam of material from both the Dominical and the Lent sermons in that it contains at times material exclusive to each (cf. note to I/11/38-65, where HR is dependent on the Lent sermons, and above, "Plane ...vniuersa", cf. H, 11.75-77, where HR is dependent on the Dominical sermons).

H, 11.80-87 are, therefore, found only in the Lent sermons. Cf. MS Bodley 823, f.11v: "In alijs

duabus temptationibus, que videntur continere iniuriam suam, leuiter rundit. In ista que videtur continere iniuriam creatoris directe redarguit. Crisostomus: In proprijs iniurijs quemquam esse patientem laudabile est; iniurias vero Dei dissimilare impium est."

The references in the Latin text to the "glossa" refer to the Glossa Ordinaria of the twelfth and thirteenth centuries, a compendium of Biblical glosses, or comments, compiled from the Fathers and medieval glossators under the direction of Anselm of Laon (d.1117). In the Glossa Ordinaria can be found 11.23-29 (PL 114, col.84: "Noverat Filium Dei venisse in mundum, seu per prophetas seu per angelos nuntiantes, seu per Joannem demonstrantem: sed quia humilia in eo videbat, quod de Deitate suspicatus est, ex superbia ei in dubium venit"); 11.33-40 (PL 114, col.86: "Nota diabolum in his vinci in quibus Adam vicit. Quem de gula tentavit, dum de ligno vetito gustare rogavit. De vana gloria, cum dixit (Gen. 111): Eritis sicut dii. De avaritia, cum ait: Scientes bonum et malum"); 11.60-61 (PL 114, col.85: "Supra pinnaculum. In Palaestina desuper plana erant tecta, et ibi erat sedes doctorum, unde, etc.")).

The comparison of the temptation of Adam by the serpent and of Christ by the devil was established early in English religious writing, at least from Aelfric on (Bloomfield, 1952, p.111). Bloomfield (p.384) suggests the source of the analogy may be Cassian's Collationes. The theme is developed in the sermons for the first Sunday in Lent in both British Library Additional MS 21253 (ff.48v-52v) and John Felton's Sermones Dominicales (British Library Additional MS 22572, ff.69r-73r).

23 Crisostimus]

For details see note to I/7/115-31.

36 Eritis sicut dii]

Genesis iii, 5 (Douay: "you shall be as gods").

39 Scientes ...malum]

Genesis iii, 5 (Douay: "knowing good and evil").

44 Si ...fiant]

Matthew iv, 3 (Douay: "If thou be the Son of God, command that these stones be made bread").

53 Non ...homo]

Matthew iv, 4 (Douay: "Not in bread alone doth man live").

64-65 Si ...deorsum]

Matthew iv, 6 (Douay: "If thou be the Son of God, cast thyself down").

67-68 Scriptum ...tuum]

Matthew iv, 7 (Douay: "It is written again: Thou shalt not tempt the Lord thy God").

72-73 Hec ...me] Matthew iv, 9 (Douay: "All these will I give thee, if, falling down, thou wilt adore me").
I have emended H's "procedens" to suit R and the Vulgate.

76-77 by ...God]

Cf. "permissione diuina", I/11/60. Cf. the similar omission at 1.92.

78 Vade retro, Sathana]

Matthew iv, 10 (Douay: "Begone, Satan").

81 and ...patiently]

I.e. "and had not rebuked him sharply before but patiently instead".

87 vto than that]

I.e. "up until the time when".

98-207

This whole comparison of David and Goliath with Christ and the devil, including the quotation from Cassiodorus which concludes it, is taken from Jacobus' distinctio on Diabolus (MS Bodley 332, f.31r, col. a - 31v, col. b)

"Nota quod volens triumphare de inimicis cogitet de morte regis, principis seu ducis exercitus, quia, extincto eo, paruum valent reliqui. Et ideo consueuerunt multa bona promitti illi qui percusserit ducem in bello. Spiritualiter, diabolus est dux exercitus omnium viciorum et peccatorum, qui in tempore humanam naturam captiuauit, obsedit et prosternit, tanquam custodiens atrium sed tandem forcior aduemente obsedissee Ierusalem cum exercitu Philistinorum. Ibat ergo certator ille omni die circuiendo muros ciuitatis, imperans vt alius ex filiis secum ad certamen descenderet. Nec erat qui contra ipsum auderet certare. Et promissa erat illi qui spurium interficeret filia regis pro vxore." (H, 11.98-125)

"Tandem Ysai in monte habitans, cui filij erant in ciuitate obsessi, vocato filio suo qui custodiebat gregem, ait illi, 'Vade et visita fratres tuos'. Et veniens puer refeccionem fratribus portans qui, cum vidisset Goliam, spondit bellare cum eo. Sed multis respondentibus, 'Non potes quia puer es', 'Ego', inquit, 'interfeci leonem et vrsum volentes oues quas custodiebant in domo patris mei rapere. Sic istum interficiam.'" (H, 11.125-43)

"Sed cum ipsum vellent armis Saulis armare, deposuit ipsam, dicens, 'Non valeo cum istis incedere'. Acceptoque baculo pastoralis ac quinque lapidibus de torrente descendit ad prelium et, vno lapido accepto in capite, gigantem proculsum prostravit. Et gladium cum non haberet, proprio gladio Golie ipsum decapitans interfecit. Domavit ergo Philisteos et fugavit a filiis Israelis." (H, 11.144-54)

"Moraliter, per Philisteum subaudi diabolum qui humanum genus sine causa percusserat nequicia sola motus inuidie ...Sicigitur iste paradisi apostata spurius et immundus humanam naturam obsessam atque prostratam querebat deridens, quis inde descenderet ad singularem certamen. Sciebat enim diabolus natura huius naturali cognitione priuatus humanam naturam exspoliasse gratie vestimento. Sciebat ulterius hominem gratia priuatum se inuare non posse, quia 'qui facit peccatum seruus est peccati', Romanos 8 ...De monte, scilicet, Deus de celo, sciens tres filios suos obsessos misit, subaudi, tres filios, tres, scilicet, vires anime, in quibus est Trinitatis ymago, scilicet, memoriam, voluntatem et intellectum, non paciens Deus pater hos filios suos in manu diaboli eternaliter detineri. Vnde misit paruulum filium, qui pro tanto filio dicitur, quod semetipsum eximaniuit formam serui, accipiens vt humilitate superbiam Golie deprimeret. Sposponderet autem saluare genus humanum ...Sed cupientes eum munire armis regis, id est, delicijs mundi, cum voluerunt eum regem facere, abscondit se, dicens, 'Non possum' inquit, 'talibus armis incedere', Sed collegit 5 lapides, scilicet, incarnationem, passionem, resurreccionem, ascensionem et Spiritus Sancti missionem. Philisteum vno istorum, scilicet, passione, percussum prostrauit. Et gladio, quo illum putabant Christum occidere, scilicet, ligno crucis, decapitatus est. Et sic duce percusso fugata est tenebrarum potestas, et desponsata Regis filia, scilicet, ecclesia. Et obsessa natura humana liberata est et in pace quieuit nulla in seipso in hoc certamine confusione recepta, sed triumphanter victoria obtenta." (H, 11.155-95)

"Vnde Cassiodorus super illud Psalmi, 'Obumbrasti super capud meum in die belli': 'In die', inquit, = 'crucifixionis sue spiritus sic obumbratus erat atque defensu vt animus eius confusionem aliquam pateret,

nec caro eius corrupcionis iniuriam sustineret. Bene igitur diffinita est passio Domini in die belli, quando, scilicet, diabolo victo infernorum claustra dirupta sunt et captiui liberati sunt!" (H, 11.196-207)

Clearly the HR compiler is working from this distinctio of Jacobus. However, up until the beginning of the story of David and Goliath he has been working largely from Jacobus' first sermon for the first Sunday in Lent, and in fact that sermon does itself contain an interpretation of the story, as an exemplum to illustrate the first of three ways in which Christ overcomes the devil (see MS Bodley 332, f.46r, col. a). The Fasciculus Morum, too, deals with the story with a similar interpretation (see MS Lincoln College, Oxford 52.C., f.30r, col. b - 30v, col. a), as does John Felton in his sermon for the first Sunday in Lent (see Additional MS 22572, ff.71v-72r). The Glossa Ordinaria relates the story to the Gospel of the day, which deals with Christ's temptation: "David Goliam tribus lapidibus de torrente prostravit, et Christus diabolum tribus testimoniis de lege" (PL 114, col.86).

The story of David and Goliath is in 1 Kings (1 Samuel) xvii, 1-58.

117 a bastard]

There is no such Biblical detail.

126 Isay]

David's father was in fact Jesse (cf. 1 Kings xvii, 12).

138-39 What ...gyaunt]

The words are in fact those of Saul himself, 1 Kings xvii, 33. I have retained the rather dislocated syntax of H, although R's reading is more conventional: "'What schuldyst pou do?' quod thi. 'pou art bot a chylde to fy3t with

suche a combrose gyand.'" "

153-54

Although David was to marry Saul's elder daughter, Merab, he eventually married another daughter, Michal (1 Kings xviii, 17-27).

161-62 qui ...peccati]

John xviii, 34 (Douay: "whosoever committeth sin, is the servant of sin").

164 in ...sone]

Presumably the vague similarity in appearance of "in" and "son" is the reason for H's omission here.

166 strynthes]

I have emended H's "strynges" in line with R's "strynthys" (cf. the Latin "vires"). H's error may be explained by the fact that the usual spelling in H is "strenght". The soul was held to have three "powers", mind, will and reason. See Note to I/17/58.

170 payn por3e pe]

The noun to alliterate with "perpetuall" has been wrongly copied as "power", with the intervening words omitted.

179 wordis]

For the loss of the l, see Note to I/1/164. Cf. 1.181.

187 suche a bresure]

The omission may be explained by the similar groups, "suche a bresure", "in his brayne", the first having been omitted. Cf. 1.150.

193 weddid]

The scribe's eye has presumably returned momentarily to "Goddid".

196 Cassiodorus]

A Roman author, statesman and monk (c485-c580), he rose through the Roman service, founded two Benedictine monasteries and became a monk in 540. His monastery was a centre of secular as well as religious learning. His Expositio in Psalterium contains the comment on Psalm cxxxix, 8 cited here (PL 70, cols.996-97): "Sequitur, obumbrasti caput meum in die belli . Cum dicit Ecclesia caput suum obumbratum in die belli, significat beatam Domini passionem, qui in illo die crucifixionis suae sic obumbratus atque defensus est, ut nec animus ejus confusionem aliquam pateretur, nec caro ipsius corruptionis injuriam sustineret, quando et ipse sibi in vigesimo primo Psalmo venire deprecatur auxilium ... Bene autem definita est passio Domini, dies belli, scilicet quando, diabolo victo, infernorum claustra dirupta sunt, captivi liberati sunt, solusque moriendo triumphavit, qui novo more mortem morte destruxit."

198 diffinita]

I have emended H's "indiffinita" to agree with Jacobus' Latin of MS Bodley 332, f.3lv, col. b (see note to 198-207 above). Some difficulty with the word may be implied from another quotation of the passage in Jacobus' distinctio, Passio (MS Bodley 332, f.79v, col. a), where the word has been erased and rewritten as "dicta".

202 diffenite]

See Glossary.

The sermon is based on the Gospel reading for the day, Matthew xv, 21-28, the woman of Canaan whose daughter was possessed by a devil. As in the first sermon for the first Sunday in Lent (I/11), it begins with a rendering of the Gospel, which concludes, "This is the litterall sence of the gospell of this day" (ll.28-29, cf. I/11/36-37). The exposition of the text is that found in British Library Additional MS 21253 in the sermon for the same day. The woman of Canaan is interpreted as the sinful soul which must leave sin for three reasons. Her daughter is a conscience in deadly sin which may be healed by three modes of behaviour. The last of these is meekness, which is elaborated by subdivision into the three rewards of meekness, which is taken from the Fasciculus Morum.

This sermon and the next (I/14) are the only ones exemplified by all the MSS. The details of the three rewards of meekness are clearly later than the basic sermon (which is substantially a translation of much of the Additional MS 21253 sermon), since they are not found in C (cf. the introduction to the Notes to I/9, where again material from the Fasciculus is found only in the HR and B/D/Gii/L groups). C instead ends with three quotations on meekness, two of which are found in HR and B/D/Gii/L (H, ll.147, 157), while the other is omitted from the HR group. Apart from this difference, B/D/Gii/L is close to HR, only omitting the quotation from Augustine (H, ll.32-36). G omits the reference to the prodigal son (H, ll.50-52).

5-6 Miserere ...vexatur]

Matthew xv, 22 (Douay: "Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil").

10 Dimitte ...nos]

Matthew xv, 23 (Douay: "Send her away, for she crieth after us").

16 Domine, adiuua me]

Matthew xv, 25 (Douay: "Lord, help me").

18-19 Non ...manducandum]

Matthew xv, 26 (Douay: "It is not good to take the bread of the children, and to cast it to the dogs").

22 Eciam, Domine]

Matthew xv, 27 (Douay: "Yea, Lord").

25-26 O ...tua]

Matthew xv, 28 (Douay: "O woman, great is thy faith").

30-

The whole exposition bears a strong resemblance to that in Additional MS 21253 for the second Sunday in Lent. The resemblance is marked in the opening of the Latin sermon, which is paralleled by a passage found only in C. Cf. Additional MS 21253, ff.52v-53r: "Mulier Chananea est egressa a finibus Tyri et Sydonis et cetera, Mathei 14. In isto euangelio 3^a possunt considerari. Primum est, qui per istam mulierem signatur que egressa est a finibus Tyri et Sidonis, que Chananea appellatur. 2^m est, que est eius filia que a demonio vexatur. 3^m est videre quomodo filia liberatur". Cf. C: "In this gospell iij thyngis be considerde and to vndurstonde. Ffirst, qwhat signyffiethe by this woman off Canonee. The secunde, qwhat vndurstond by hyr dogh3tur yat was wexed with a dule. And the iij^{de}, howe this dogh3tur was dilivyrde ffrom the dule". C continues then, as the other MSS, with the exposition.

For the whole, cf. Additional MS 21253, ff.53r-56v: "Per istam mulierem quelibet anima peccatrix signatur ...Anima peccatrix dum est sub peccato subiecta est diabolo, et ducit eam vbi uult de peccato in peccatum.

Quia, sicut dicit Augustinus in quadam glossa in Psalmo, 'Eandem potestatem quam habet homo in peccatore (sic) proprio, eandem potestatem habet in peccatore suo diabolus'." (H, 11.30-36)

"Item mulier debet egredi de peccato, et hoc propter 4^{or}. Primum est propter peccati seruitutem: Vnde Iohannis 8^o, 'Qui facit peccatum seruus est peccati'. Et Petri 2^o, 'A quo quis superatus est, et eius seruus est'." (Then follows the second of the 4 reasons given in the Latin, "propter diaboli oppressionem et afflictionem". Note that C introduces four reasons as well, although only dealing with three in fact.) "3^m est propter peccati paupertatem, quia peccatum est quidem latro qui exspoliatur animam omnibus bonis gratie et uulnerat eum in bonis nature...Item 4^o propter magnam peccati infirmitatem. Vnde Regum 5 dicitur quod Naaman leprosus est et egressus est de Siria et venit ad regem Israelis vt curaretur de infirmitate sua magna. Naaman leprosus signat peccatorem leprosum et fetidum coram Deo et angelis qui debet egredi de terra peccati et debet venire ad regem Israelis, id est, ad Christum, qui est Rex verus Israelis, vt curetur ab infirmitate peccati sui. Propter ista 4^{or} debet mulier Chananea de peccato." (H, 11.37-66)

"Et non solum de peccato sed de finibus peccati..." (H, 11.67-83)

"Ista filia potest dici consciencia, quia consciencia consistens in mortali peccato nunquam potest esse in pace ...(3^m est videre quomodo filia ista a demonio liberatur.) Et sciendum est propter 3^a que facit mater eius, propter fidei constanciam, propter precum et clamoris instanciam et propter humilitatem eximiam. Istis tribus commendatur mulier ista. A fidei constancia, vnde dicit ei Christus, 'Mulier, magna est fides tua; fiat tibi sicut vis' ...(cf. H, 11.90-92) Item

commendatur a clamore et precum instancia, quando clamauit, dicens, 'Miserere mei, fili Daud' et cetera ... Certe cognoscit infirmitatem suam et dicunt apostoli, 'Dimitte eam quia clamat post nos', vnde, sicut dicitur, tediosus vincit." (cf. H, 11.98-104) "Item commendatur ab humilitate eximia quando dicit, 'Nam et catelli edunt' et cetera. Ecce, maxima humilitas, quia catellum se appellat." (cf. H, 11.109-23) "Similiter, qui vult quod filia sua, scilicet, consciencia, a demonio liberetur, oportet quod habeat vt faciat ista tria." (cf. H, 11.127-30) "Primum est quod debet habere magnam fidem et veram, quia, sicut dicit apostolus ad Hebreos 11, 'Sine fide impossibile est placere Deo' et cetera ..." (cf. H, 11.94-97) "2^m est quod debet instanter ad Deum clamare, scilicet, per triplicem clamorem, scilicet, clamorem confessionis, clamorem deuote oracionis, clamorem graciaram accionis ..." (cf. H, 11.104-08) "3^m est quod debet habere humilitatem eximiam, (et hoc propter 3^a. Primum est quia per humilitatem liberatur anima a vexacione diaboli.) Vnde Psalmo, 'Humiliatus sum et liberauit me'. (cf. H, 1.157). (2^m est quia humilitas facit habere graciaram Dei. Vnde Iacobi 4, 'Dominus superbis resistit, humilibus autem dat graciaram'." (cf. C and B/D/Gii/L) 3^m est quia facit habere gloriam regni eterni.) Vnde Prouerbiorum 29, 'Humilis spiritu suscipit gloriam' (cf. H, 1.164) ..." (H, 11.84-130)

By the use of bracketing and line references above, I have attempted to show, not only the structure of the Latin sermon, but also the free, but close, use made of it in the translation. The Latin sermon is readily rearranged to suit the requirements of the translator.

40 qui ...peccati]

John viii, 34 (Douay: "whosoever committeth sin, is the servant of sin").

41-42 Luce 4^o]

It is unusual to find a Biblical reference without a quotation attached, but it is given in all the vernacular MSS. The reference is presumably to the casting out of devils, either in Christ's victory over the devil (Luke iv, 1-13), His casting out the devil in a man (vv.33-35), or general healing of devils (v.41).

47 hym]

H's omission is supplied from C, since R erroneously uses the plural pronoun "hem" here.

48-49

The details of "goodis naturall" are expanded from the Latin ("uulnerat eum in bonis nature"). Three types of goods, including natural goods, are dealt with in I/8/64-73.

50-52

The reference to the prodigal son (Luke xv, 11-32) is not found in the Latin.

55-64

Naaman's leprosy, and his attempt to cure it, is recorded in 4 Kings (i.e. 2 Kings) v, 1-19. For Naaman's popularity as a type of the sinner, see Tuve, 1952, p. 198 and Plate XVII (a stained glass window at King's College, Cambridge, showing Naaman and Christ at His baptism side by side). The interpretation of leprosy as sin is therefore of some age (see Bloomfield, 1952, p.111ff.).

56-58 pat ...Naaman]

H's lacuna, supplied by R with confirmation from all the other MSS, is due to eyeskip from the first to the second "Naaman".

58-59 euery ...stinkep]

H seems to commence a new sense unit here: "euery synne horryble stinkep". The scribe may have been confused by his omission of "pat ...Naaman" (11.56-58). The B/D/Gii/L group differs slightly, but R and C read as my emendation.

69-83

This is an expansion from the Latin ("et non solum de peccato sed de finibus peccati").

79 Ab ...vos]

1 Thessalonians v, 22 ("From all appearance of evil refrain yourselves").

91-92 O ...tua]

See Note to 11.25-26 above.

95-96 sine ...Deo]

Hebrews xi, 6 (Douay: "without faith it is impossible to please God").

102 Dimitte ...nos]

Matthew xv, 23 (Douay: "Send her away, for she crieth after us").

111 Non ...panem]

See Note to 11.18-19 above.

114 Eciam, Domine, nam]

See Note to 1.22 above.

115 be]

Cf. I/10/25, where "sloe" is found for "slee".

124-25 Fiat ...vis]

Matthew xv, 28 (Douay: "be it done to thee as thou wilt").

131-84

This section is omitted from C (see Introduction to these Notes). It is based on the ninth chapter of the first part of the Fasciculus Morum. Cf. MS Lincoln College, Oxford 52.C., ff.13v, col. b - 14r, col.a: "Circa mercedem humilium sciendum est quod 3x merces vere humilibus, qui predictis modis se humiliant et superbiam extirpant, attribuitur. Prima est in oracione exaudicio. 2^a est in tribulacione consolacio. Et 3^a est eternalis beatificacio" (H, 11.131-35)

"De primo dicitur, Ecclesiastici 35, 'Oracio humiliantis se nubes penetrat', quia, iuxta illud Scripture, 'Respexit Dominus in oraciones humilium et non spreuit preces eorum'...Similiter, sicut hostium humile intrare non potes nisi inclinato capite ... sic certe vere humilis, quanto se humilius inclinat, tanto alcius ad gaudiij perfeccionem ascendit. Iacobi 4, 'Humiliamini in conspectu Domini et exaltabit vos'." (H, 11.136-50)

"2^m premium est in tribulacione consolacio... Arbores autem, quanto magis fructificant, tanto magis inclinantur. Sic perfectus humilis, quanto magis in bonis operibus exercet se, tanto magis humiliatur et in tribulacione consolatur. Iudith 8, 'Exspectemus humiles consolacionem eius'." (H, 11.151-61)

"3^m premium est eterna gloria et celi gaudia. In Prouerbiorum dicitur, 'Humilis spiritu suscipiet gloriam'. Vnde Augustinus, 'De Verbis Domini', sermo 39, 'Si', inquit, 'vis capere celsitudinem, cape humilitatem'. Dicit enim Christus, Mathei 4^o, 'Sine paruulos venire ad me; talium est enim regnum celorum'. Ibi enim cum venerimus, videbimus eum facie ad faciem, sicut est in natura nostra, filium Dei, vna cum beatissima

matre eius et omnibus sanctis." (H, 11.162-77)

132-35

The rhyme of the three divisions ("exaudicion", "consolacion", "habitacion") is lost in the B/D/Gii/L group by the omission of "exaudicion".

138 Oracio ...penetrat]

Ecclesiasticus xxxv, 21 (Douay: "The prayer of him that humbleth himself, shall pierce the clouds").

140-41 Respexit ...eorum]

Psalm ci, 18 (Douay: "He hath regard to the prayer of the humble").

147 qui ...exaltabitur]

Cf. Matthew xxiii, 12; Luke xiv, 11; xviii, 14.

148 Humiliamini ...vos]

James iv, 10 (Douay: "Be humble in the sight of the Lord, and he will exalt you").

157 Humiliatus ...me]

Psalm cxiv, 6 (Douay: "I was humbled, and he delivered me").

159-60 Expectemus ...eius]

Judith viii, 20 (Douay: "Let us humbly wait for his consolation").

163 The wise man]

See Note to I/6/94-95.

164 Humilis ...misericordiam]

The Latin "gloriam" pinpoints the reference (Proverbs xxix, 23, Douay: "glory shall uphold the humble of spirit").

"Misericordiam", not "gloriam", is, however, found in both the HR and the B/D/Gii/L groups.

170-71 Sinite ...celorum]

Matthew xix, 14 (Douay: "Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such").

179-81 pere ...seruantes]

1 Corinthians ii, 9.

The sermon is based on the Gospel reading for the day, Luke xi, 14-28. The original sermon (i.e. that preserved in C) seems based on parts of John Felton's sermons for the third and fourth Sundays in Lent, although in other cases where the sermons have been paralleled in Felton the similarities can be traced to use of the same source. Indeed, that may be the case here, and Felton's sermons are in the main a compilation from various sources anyway. However the resemblance is close. Felton's sermon for the third Sunday in Lent deals with the devil's temptation of man (H, 11.5-36), the three uses of the tongue (H, 11.40-62), the three ways a sinner does not use his tongue properly (H, 11.63-66, 134-51, 203-04). His sermon for the fourth Sunday in Lent deals with the four things which impede confession (H, 11.212-35). Apart from narrationes, this is virtually the whole sermon as presented in what of C is extant (as far as "scharpe tethe", cf. H, 1.188). The additional narrationes in C are those on the knight with three sons (H, 11.152-71) and Vergil's statue (H, 11.186-96).

The HR and BDGiil groups are considerably expanded from C, with, as usual, additional material taken from the Fasciculus Morum - a threefold division on perjury (H, 11.80-111), a narratio about Hubertus de Burgo (H, 11.112-33), a further narratio about a slanderer (H, 11.172-85). There are minor additions to the B/D/Gii/L group which are not in HR, namely a quotation from St. Paul after the Hubertus de Burgo story, and another after the third thing which impedes confession, hypocrisy.

5-36

"Ianuensis" is Jacobus de Voragine (see Appendix 13).

The passage is found in Felton's sermon for the third Sunday in Lent (British Library Additional MS 22572, ff.78v-87r). Cf. Additional MS 22572, ff.78v-79r, which has a marginal note "Ianuensis": "diabolus maxime isto tempore fideles temptare non desinit. Ideo in hijs 3^{ibus} Dominicis, Ecclesia sollicitos et attentos eos reddit, vt ab eius insidijs et astucijs caueant. Eorum autem quos temptat 4^{or} sunt genera. Quosdam autem temptat sed nequiquam superat. Sicut sunt viri spirituales et fortes quorum temptacio significatur per temptationem Christi, quem quidem diabolus temptauit sed superare non potuit. Alios temptat et superat et per diuersa vicia vexat. Sicut sunt in peccato existentes quorum significatur temptacio per filiam mulieris Chananee, de qua dicitur, 'Filia mea male a demonio' et cetera. Alios temptat et vincit sed tum per confessionem et contricionem eiectus est vel fugit. Sicut sunt viri penitentes. Horum temptacio significatur per istum demoniacum, de quo dicitur, 'Erat Ihesus eiciens demonium'. Alios temptauit et superauit et ab eis postmodum abiectus fuit, sed tum adhuc ad eos redijt. Sicut sunt recidiuantes. Horum temptacio significatur per illud, quod dicitur, 'Cum immundus spiritus exierit ab homine' et cetera".

The passage is indeed from Jacobus, from his first sermon for the third Sunday in Lent, cf. MS Bodley 320, f.52v, col. b (the Dominical sermon collection) and MS Bodley 823, f.45r (the collection of Lent sermons).

13-14 whyche ...leuyng]

H's omission is required by the Latin ("viri spirituales et fortes") and is supplied from R, with the corroboration of all the MSS.

15-18

This is recorded in Matthew iv, 1-11, the Gospel reading

for the first Sunday in Lent.

21-24

This is recorded in Matthew xv, 21-28, the Gospel reading for the second Sunday in Lent.

27-30

This is recorded in Luke xi, 14-28, the Gospel reading for the third Sunday in Lent.

35-36

As mentioned here, the quotation is from the end of the Gospel for the third Sunday in Lent, Luke xi, 24 (Douay: "When the unclean spirit ...").

40-62

Cf. Felton's sermon for the third Sunday in Lent (Additional MS 22572, f.80v): "Deus autem dedit homini linguam vt ipsam aperiat ad 3^{ia} beneficia, scilicet, vt Deum laudaret (Ysaie 43, 'Populum istum formaui michi; laudem meam narrabit'); vt proximum edificaret (eiusdem 50, 'Dedit michi linguam eruditam vt sciam eum suscitare qui lapsus est in verbo'); vt coram Deo reprehenderet se et accusaret (Iob 14, 'Idcirco me reprehendo et ago peniam')."

44-45 Populum ...narrabit]

Isaiah xliii, 21 (Douay: "This people have I formed for myself: they shall shew forth my praise").

51-52 Dedit ...verbo]

Isaiah l, 4 (Douay: "The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary").

57-58 Idcirco ...penitenciam]

Job xlii, 6 (Douay: "Therefore I reprehend myself, and do penance ..."). The quotation is omitted from the B/D/Gii/L group.

60 Confitemini ...vestra]

James v, 16 (Douay: "Confess therefore your sins one to another").

63-66

Cf. Additional MS 22572, f.80v: "Peccator autem linguam suam ad ista 3^{ia} officia non vtitur, et ideo recte mutus vocatur. Primo autem dicitur mutus quia Deum non laudat sed per opera mala blasphematur ..."

67 Non ...peccatoris]

Ecclesiasticus xv, 9 (Douay: "Praise is not seemly in the mouth of a sinner").

72 Non ...testimonium]

One of the Ten Commandments, Exodus xx, 16 (Douay: "Thou shalt not bear false witness ...").

75 Non occides]

Another of the Ten Commandments, Exodus xx, 13 (Douay: "Thou shalt not kill").

77-79

The Great Sentence was pronounced in all parishes, usually four times in the year (cf. 1.78), the Sunday after Michaelmas, a Sunday in mid-Lent, Trinity Sunday, the Sunday after the feast of St. Peter ad Vincula.

The Instructions for Parish Priests suggests it should be carried out "twies or thries in the yere" (ed. Peacock, 1868, p.21, 1.676) and gives the form of excommunication and

the final Sentence (ibid., pp.21-24, ll.684-776). The ceremony was accompanied by lighted candles, ringing of bells, and the display of the Cross, "ut maior auditoribus incutiatur timor" (quoted Heath, p.150). The aim was to inspire terror, not just in those excommunicated, but in all attending the ceremony. Thereby the security of the Church might be preserved, for the comprehensive list of defaulters who might be excommunicated by the Great Sentence included as many guilty of secular crimes against the Church (those who withheld tithes, those who harmed priests, those who defiled the sanctuary, etc.) as ^{of} moral crimes against society. The ceremony concluded dramatically when the candle was thrown to the ground, the priest spat on the floor, and bells were tolled ("to make her hortes the mor grylle", according to the Instructions, ed. Peacock, p.24, l.780).

80-133

Felton's list of the three ways a sinner does not use his tongue properly is interrupted after the first division by this insertion (not found in C) from the Fasciculus, Chapter 3 of the third section. Cf. MS Lincoln College, Oxford 52.C., f.23r, cols. a-b:
 "Primo obligat se diabolo cum manu librum tangit vel rem sacram, et per illam manum retinet eum diabolus donec ad peniam redeat, et in tantum quod, cum cibum capit, de manu diaboli accipit...Vnde Prouerbiorum 6^o dicitur, 'Defixisti apud extraneum manum tuam; illaqueatus es verbis oris tui et similiter captus propriis sermonibus'." (H, ll.80-87)

"Et 2^o abnegat omnia bona que continentur in libro vel fiunt in Ecclesia, sicut missas, oraciones, et ceremonia bona." (H, ll.88-90)

"3^o, quantum in se est, nititur Deum adducere

ad falsum testificandum. Quia secundum Augustinum, 'Iurare est Deum testem adducere'. Et, quantum in illo est, magis grauat Deum et ledit imponendo sibi malum culpe quam Iudei illum occidendo et inponendo ei malum pene..." (H, 11.91-95)

The Fasciculus introduces the next section as a fourth division: "(Et 4^o,) tales omni die et in omni ecclesia ab omni sacerdote et clerico officium dicente excommunicantur, cum dicunt illud Psalmi, 'Maledicti qui declinant a mandatis tuis'. Sed ista sunt mandata Dei, scilicet, 'Non assumes nomen Dei tui in vanum', et istud eciam, 'Non falsum testimonium dices'. Sed periurans directe et proterue contra ista duo facit, ergo excommunicatus est, et cetera. Vnde peiores sunt diabolo, qui omnia mala permissus audet facere. Per Deum tamen non audet iurare. Peiores eciam sunt quam Iudas, qui Christum vendidit pro 30 denarijs. Sed hodie tales Christum vendunt pro tribus obulis, et minus. Vnde dicunt quid 'si' super hoc arguantur, 'Non possum aliter vendere merces meas, nec aliter volunt credere michi nisi iurem'. Sed caueant tales, quia menciuntur aperte." (H, 11.96-111)

The Fasciculus continues, as do the HR and B/D/Gii/L groups, with the story of Hubertus de Burgo: "Quia ecce quid accidit Londonijs. Narrauit quidam Lombardus, nomine Hubertus de Burgo, qui sepultus est Londonijs inter predicatorum, quod habuit quemdam armigerum qui in omni verbo ita horribiliter iurauit per membra Christi, sicut per cor Christi, per oculos, per dentes et vulnera Christi, simul omnia combinando, quod horror erat audire, qui tandem infirmatus vidit in extasi quandam dominam pulcherrimam cameram intrantem puerumque dulcissimum crudelissime vulneratum in vlnis portantem. Cui ille, 'Karissima domina, Numquid est iste filius tuus?' Et illa lugubra voce rundit, 'Ita, est filius

meus'. Et ille, 'Quis', inquit, 'illum sic tractavit? Pena maxima dignus esset sic innocentem vulnerare.' Quo audito, ipsa quasi irruens in eum dixit, 'Tu', inquit, 'maledicte es ille qui sic filium meum per iuramenta tua quam plura et falsa dilacerasti. Et ipse tamen erit iudex tuus, qui dicet tibi, 'Fiat tibi sicut dixisti'.' Et hijs dictis disparuit illa domina. Et ille ad se reuersus clamauit et rem gestam narrauit et addidit, dicens, 'Ego', inquit, 'ibo ad demones'. Et hijs dictis, expirauit." (H, 11.112-33)

There are a number of differences between the Fasciculus version of the story and that in the vernacular MSS. The HR group is in general closer to the original than the B/D/Gii/L group (as is usual). The conversation between the squire and the Virgin is, for example, closely paralleled in the Latin and HR, with the exception that the squire's spontaneous comment, "Pena maxima dignus esset sic innocentem vulnerare", is omitted in HR. The B/D/Gii/L group treatment of the conversation is much more independent of the original (see Appendix 5). At. H, 1.114, H's reading "squyere" is confirmed by the Latin "armigerum", although all the other MSS read as R "swerere", a quite logical error. The Latin of H, 1.124 clearly points to an archetype other than the Fasciculus MS I have used, which reads here "tractavit", whereas the original must have been either H's "verberavit" or R's "vulneravit". The Latinate "delacerate" of H, 1.127 comes directly from the "dilacerasti" of the Fasciculus.

The story is of interest in connection with the original Franciscan authorship of the Fasciculus, in that it appears to be a first-hand reminiscence by a wealthy Lombard buried at a Dominican monastery in London.

86-87 Defixisti ...sermonibus]

Proverbs vi, 1-2 (Douay: "thou hast engaged fast thy

hand to a stranger. Thou are ensnared with the words of thy mouth, and caught with thy own words").

92-93 he(1) ...witnes]

This might be translated, "he is doing all he can to make God make false testimonies and bear false witness".

97-98 Maledicti ...tuis]

Psalm cxviii, 21 (Douay: "they are cursed who decline from thy commandments").

99-100 Non ...vanum]

Another of the Ten Commandments (cf. notes to 72, 75 above), Exodus xx, 7 (Douay: "Thou shalt not take the name of the Lord thy God in vain").

100 Non ...testimonium]

A further Commandment, Exodus xx, 16 (Douay: "Thou shalt not bear false witness ...").

103 ergo excommunicatus est]

These words are taken direct from the Fasciculus (see note to 80-133 above).

104-05 by ...God]

Cf. I/11/60, I/12/76-77, 92.

106

The incident is recorded in Matthew xxvii, 3.

134-51

C continues, and the other MSS return to, Feltor's argument. Cf. Additional MS 22572, ff.80v-81r:

"2^o dicitur mutus quia proximum non edificat sed potius scandalizat ...Tres sunt lingue, scilicet, domina, cuius

est loqui ea que ad salutem eternam pertinent ...2^a
 est lingua humana, cuius est loqui de mundo et de hijs
 que requirit humana necessitas ...3^a est lingua
 diabolica, cuius est detrahere, mendacia dicere ..."

138 One ...tong]

H's omission (due to confusion of the three similar clauses of ll.138-39) has been recognised by a later reader, who has inserted 'Godys tonge' in the margin. The omission is supplied from R, confirmed by all the MSS.

142 Mannys tong]

H reads now "manny", followed by an erased word. While the alteration makes sense, there seems no explanation for it if, as I assume, the original reading was "mannys tong" (cf. C "mannys tunge") as in the other MSS.

143-44 qui ...loquitur]

John iii, 31 (Douay: "He that is of the earth ,..of the earth he speaketh").

152-71

The narratio is not recorded by Tubach and the closest analogue is suggested by Herbert (1910, III, p.16) who cites from the exempla of Jacques de Vitry a story about a bishop who preferred a profligate to an untruthful nephew, since the vice of lying grew worse with age.

169-70 vir ...terra]

The quotation is probably taken direct from the Latin text of the narratio (cf. Note to 103 above). It seems not to be Biblical. If it were, the lack of reference would be unusual.

172-85

The narratio is from an earlier part of Chapter 3 of the

third section of the Fasciculus. Cf. MS Lincoln College, Oxford 52.C., f.22v, col. b: "Vnde narratur de quodam detractore qui morte preuentus similauit se velle confiteri sed non fecit et mortuus est. Contigit postea quod quid sibi notus ipsum vidit in forma horribili valde linguam igneam habens ab ore vsque ad terram dependentem, quam continue corrosit et expuit et iterum resumpsit et expuit 3^o et 4^o. Quod cum alius consisset quid hoc esset, rundit, 'Quia', inquit, 'in detraccionibus dum vixi applaudebam, sic modo crucior. Quia, Sapientie xj, 'Per quod peccat homo, per hoc et torquetur'.'"

The narratio is common. Herbert (1910, III, pp.134-35) finds it in a reference in the Convertimini of MS Royal 7Ci to an incident in the annals of the abbey of St. Alban's which occurred during the time of Abbot Michael (1335-49) to a monk called Nicholas Gondeby. (He suggests, however, that the chronicler has put names and a date to an older story.) It is also found in the Manuel des Péchés (Herbert, p.280), and thence in Handlyng Synne (Herbert, pp.303-20), and in the North English Homily Cycle (Herbert, p.325).

186-202

The narratio is from the Anglo-Latin version of the Gesta Romanorum, like the stories of Socrates (I/9/57-140) and the three truths (I/10/160-210). Cf. British Library Harley MS 5369 (noted Herbert, p.183ff.). The original version of the story is fuller than that preserved in our MSS. Focus the smith worked on the emperor's birthday and threatened to break the talking image's head if it disclosed the fact. To the emperor's questions the image replied: "Tempora mutantur; homines deteriorantur; qui voluerit veritatem dicere caput fractum habebit" (cf. the story as told in II/13/47-68).

When the image disclosed the truth, Focus defended himself so ably that he was forgiven, and indeed succeeded the emperor on his death.

The story also occurs in the Convertimini (see Herbert, p.132) and in two versions in MS Harley 7322 (Herbert, pp.174-75). English versions of the tale are edited by Herrtage, pp.27-34.

There is clearly some folk connection with the Bocca della Verità, a classical drain-covering in the form of an open-jawed face in the portico of the church of S. Maria in Cosmedin in Rome. In the Middle Ages the head was supposedly used as a trial by ordeal by which a right hand held between the teeth would be cut off if a lie were told.

188-tethe]

With this word C ends imperfectly.

203-11

The third division of Felton's sermon is taken up again (Additional MS 22572, f.81r): "3^o peccator est mutus quia de precis suis in confessione se non accusat ..."

204-06 Qui ...consequetur]

Proverbs xxviii, 13 (Douay: "He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy").

212-35

The four things which impede confession seem to be based on Felton's sermon for the fourth Sunday in Lent (Additional MS 22572, ff.87v-94v). Cf. ff.91v-92r: "Sed notandum quod diabolus multum nititur ad impediendum confessionem, et hoc specialiter 4^{or} seris quibus serat corda peccatorum, scilicet, pudore, timore, longa vita,

recidiuacione - Anglice, 'schame and drede, longe lyf and nede'" Each of these "serae" (= locks, bolts) can be opened by a certain key, as Felton goes on to explain. None of the quotations found in our MSS comes from Felton's sermon. Moreover, it will be noted that in Felton fear of penance is the second (not the fourth) division, long life is the third (not the second), and the final reason is in Felton recidivation (not hypocrisy). It seems likely that, here if not elsewhere in the sermon, dependence on Felton is in their use of a common original source, rather than direct.

215-16 O ...pudet]

I have not traced the quotation. H is emended from R and the other MSS.

221 wise man]

See note to I/6/94-95.

221-22 Ne ...Dei]

Ecclesiasticus v, 8-9 (Douay: "Delay not to be converted to the Lord, and defer it not from day to day. For his wrath shall come on a sudden ...").

228-30

This seems taken from Felton's division on "pudor", Cf. Additional MS 22572, f.91v: "Dicit autem peccator, 'Ego credor bonus. Quoniam possum tam scelus confiteri?'"

232-33

The quotation is untraced. Emendation is from R ("bonum") and the B/D/Gii/L group ("impotens").

The sermon begins with a brief mention of the Gospel story for the fourth Sunday in Lent, John vi, 1-14. A discussion on the two names of the day, Rose and Loaf Sunday, which is taken from Jacobus de Voragine's first sermon for the fourth Sunday in Lent, leads into a reintroduction of the Gospel text, which is now related in full. After this literal rendering of the text, it is interpreted, first allegorically (the boy of the Gospel story is Christ, the loaves the five wounds, and so on) and then tropologically, with an analysis of the boy as a just man with seven child-like virtues (see Caplan, 1929, for these interpretations). Both treatments of the text compare closely with the sermon for the fourth Sunday in Lent in British Library Additional MS 21253 (see Introduction to Notes to I/13).

6 as doctours say]

In H "doctour" is followed by an erasure, so that the MS reads: "as doctour Ianuensis, pat famous doctoure". If the original read as my emendation, it is hard to understand why the alteration was made. Perhaps the reading in H was corrupt and therefore altered later. At any rate, the emended reading does not agree with R, and the phrase "doctour Ianuensis" is not found elsewhere, while "Ianuensis, that famous doctor, ...seith" is found at I/14/5.

7 Ianuensis]

Jacobus de Voragine in his first sermon for the fourth Sunday in Lent (MS Bodley 320, ff.56v, col. a-57v, col. b in the Dominical collection, and MS Bodley 823, ff. 67r-68v in the collection of Lent sermons). The latter is closer to the text of HR.

11-29

Cf. MS Bodley 320, f.56v, col. a- 57r, col. a: "Vocatur autem ista dominica 2^{ter}, scilicet, dominica de rosa et dominica de panibus. Causa vero prime apelacionis est quia in hac dominica summus pontifex per urbem portat rosam auream musco et balsamo intus plenam quam postmodum dat prefecto vrbis." Then follows a discussion of the rose, first a literal interpretation, then allegorical, then tropological. Within the literal interpretation, cf. with H, 11.15-17: "3^o quodam solacio recreante, scilicet, rosa deportacione". Within the allegorical interpretation, cf. with H, 11.17-21: "2^a rosa est spiritualis. Per rosam enim tam per illam artificialem quam per naturalem Christus signatur ... Qui ergo vult laborem penie leuiter ferre, debet hanc rosam in corde portare". For the name, Loaf Sunday, cf. "2^o hec dominica vocatur dominica de panibus, et hoc propter 5 panes quibus Dominus 5 milia hominum saciauit". Felton uses the same treatment, cf. Additional MS 22572, ff.87v-94v. 11 Cause why]
See Note to I/7/9.

22 Beati ...consolabuntur]

Matthew v, 5 (Douay: "Blessed are they that mourn: for they shall be comforted").

27 makith of mencyon]

I have let H stand, although the syntax is unusual.

31 Tybyryadis]

Both MSS have this form, which is in fact the genitive of "Tiberias". Cf. the Vulgate reading for John vi, 1: "Post haec abiit Iesus trans mare Galilaeae, quod est (mare sc.) Tiberiadis".

37-38 Vnde ...hij]

John vi, 5 (Douay: "Whence shall we buy bread that these may eat?").

42-43 Ducentorum ...accipiet]

John vi, 7 (Douay: "Two hundred penny-worth of bread is not sufficient for them, that every one may take a little").

56-58 to ...haue]

This might be translated: "to hand around as much of the bread and the fishes as they wanted".

59-60 Colligite ...pereant]

John vi, 12 (Douay: "Gather up the fragments that remain, lest they be lost"). The emendation is required, since the plural imperative is called for after "Criste seid to his disciples". "Colligite" is the version in both the Vulgate and R.

60 it pat]

I.e. "what", "that which".

64-65 Hic ...mundum]

John vi, 14 (Douay: "This is of a truth the prophet that is to come into the world").

65 he pis]

The construction is unusual but is found in both H and R. OED cites an example of its use by Lydgate in 1426: "He thys ys wroth, he that ys glad" (see this, dem. pron. and adj. 3). This antithesis is not paralleled in HR, but the sense is appropriate, "this one here".

verry prophet]

R reads "a verrey profett", but "very" without the determiner is not unusual, despite the later emendation of H to "'the' verry prophet". Cf. OED quotations such as "he was verray prest" (c1250), "Mary veray mayd" (1413), and so on (OED very A1.1a).

68-168

The whole exposition is based on the sermon for the fourth Sunday in Lent in British Library Additional MS 21253, ff.60r-61v : "Puer iste primo potest dici Christus, et bene dicitur Christus puer propter tria. Primum est propter vite puritatem ...Quia sicut Ysaie 53, 'Peccatum non fecit nec inuentus est dolus in ore ipsius' ...2^m est propter eius veritatem, quia puer verax est et ipse Christus semper verax fuit ...Vere ipse verax fuit quia ipse est et fuit ipsa veritas. Vnde Iohannis 14, dicit ipsemet de se ipso, 'Ego sum via, veritas et uita' ...3^m est propter benignitatem. Puer ita benignus est quod cito iniurias sibi illatas remittit. Ita Christus fuit benignus quia cito iniurias sibi illatas a Iudeis remisit et pro ipsis orauit, Luce 24, 'Pater, ignosce eos quia nesciunt quid faciunt' ..." (H, 11.68-90)

"Puer ergo iste Christus est et habet 5 panes ordeaceos. Isti 5 panes possunt dici 5 vulnera eius quibus optime refriuntur amatores sui, scilicet, vere penitentes ..." (H, 11.91-98)

"Duo pisces possunt dici beata virgo et latro qui a dextris eius ponitus fuit. Ex omnibus isti duo in fide perstiterunt ..." (H, 11.99-110)

In the second main division of the sermon, the fish are explained (f.63r) as "fides et spes".

"12 cophini fragmentorum possunt dici 12 articuli Christiane fidei vel 12 apostoli qui predicauerunt fidem Christi per totum mundum ..." (H, 11.115-17)

In the third main division of the sermon, the

baskets are explained (f.63r-v) as "12 fructus spiritus".

"Moraliter per istum puerum signatur quilibet iustus qui debet esse sicut puer propter illa 3^a predicta, scilicet, propter vite puritatem, et propter benignitatem (sic)..." (Here the reader is referred to the sermon for the sixth day after the Nativity of Christ, f.18rff., where the text, 'Puer autem Ihesus crescebat', introduces the same discussion as follows here in the sermon for the fourth Sunday in Lent. Five properties of the child are dealt with, which are tabulated in a diagram on f.19v.) "Vere puer debet esse quilibet iustus, et hoc propter alias 7 proprietates a predictis." (H, 11.118-24)

"Primum est propter castitatem. Puer castus est et non sentit motus carnis. Ita quilibet iustus debet esse castus et habere castitatem ..." (H, 11.128-31)

"2^m propter humilitatem. Puer humilis est et libenter sedet in puluere et cinere. Ita quilibet iustus debet esse humilis et debet humilitatem habere..." (This does not correspond to a division in HR.)

"3^m est propter mutuam caritatem, quia pueri mutuo se amant et in hoc notatur mutua caritas ..." (Again, there is no real correspondence in HR.)

"4^m est propter largitatem. Puer largus est et puer libenter dat de pane suo socijs suis et eciam canibus ..." (H, 11.150-55)

"5^m est propter obedienciam, quia puer libenter obedit parentibus suis ..." (H, 11.144-49)

"6^m est propter patris sui confidenciam ..." (There is no correspondence in HR.)

"7^m est propter hillaritatem ..." (There is some resemblance to H, 11.156-61.)

72-73 Peccatum ...eius]

Isaiah liii, 9 (Douay: "he hath done no iniquity, neither was there deceit in his mouth").

77-78 Ego ...vita]

John xiv, 6 (Douay: "I am the way, and the truth, and the life").

83-84 he(1) ...forgevith]

H reads "he is so meke and mercyfully gladly forgevith". It is possible that the exemplar for both H and R read originally "he is so meke and mercyfully and gladly forgevith", with "and" omitted by error in H and a paraphrase of the whole in R. However, the ending of "mercyfully" may have been erroneously caught from "gladly", and I have emended to suit R.

87-88 Pater ...faciunt]

Not actually John, as both H and R suggest, but Luke xxiii, 34 (Douay: "Father, forgive them, for they know not what they do").

91-98

Felton, in his sermon for the fourth Sunday of Lent, interprets the loaves as "5 libri Moysy vel 5 partes penie ...Vel per istos 5 panes possunt intellegi alij 5 panes, scilicet, panis materialis, panis doctrialis, panis penialis, panis sacramentalis, et panis celestis" (Additional MS 22572, f.89v). In his sermon for the 25th. Sunday after Trinity Sunday, they are interpreted as confession, contrition, fasting, alms, prayer, the 5 parts of penance (f.284r), which is also found in the Additional 21253 sermon for that day.

92 Barly ...hymself]

This is touched on in Jacobus' explanation of Loaf Sunday. Cf. MS Bodley 320, f.57r, col. r: "Panes autem isti erant pauci quia tantum 5 erant, asperi et insipidi quia erant ordeacij". The importance of the loaves

being made of barley is a common subject of comment.

Cf. Fasciculus Morum (MS Bodley 332, f.134v, col. b):

"Primus est panis pauperum grossus et rudus, quia ordeaceus vel de pisis aut fabis, quo difficile vescuntur plures. Et ideo panis contricionis, qui valde durus est multis."

95 fed]

H here reads "fed with". The "with" is redundant (cf. 1.94 "With this ..." and is not found in R. It seems to have been caught by the eye from the previous line.

99-114

In Felton's sermon for the 25th. Sunday after Trinity, the fish are interpreted as "exempla confessorum" and "exempla martirum" (Additional MS 22572, f.284r).

104-05 Domine ...tuum]

Luke xxiii, 42 (Douay: "Lord, remember me when thou shalt come into thy kingdom").

107-08 Hodie ...paradiso]

Luke xxiii, 43 (Douay: "this day thou shalt be with me in paradise").

115-17

In Felton's sermon for the 25th. Sunday after Trinity, the baskets are interpreted as the twelve joys experienced by the just man in heaven (Additional MS 22572, f.284r), which is also found in the Additional MS 21253 sermon for that day.

For the connection between the apostles and the articles of the faith, see Note to I/6/85-86.

118-68

Although the preceding interpretation seems based on

the sermons in Additional MS 21253, the tropological treatment of the text does not closely parallel that MS (see Note to ll.68-168 above). A closer treatment is found in the outline sermon for the Nativity of Christ, which is one of the "Sermones et Themata" appended to several of the MSS of the Fasciculus Morum (cf. Introduction to Notes of I/1 and Appendix 14). Cf. Cardiff Public Library MS 3.174, f.239r-v: " 'Hac nocte puer natus est nobis'. Cuius condiciones si bene considerantur amisse hereditatis rescauracionem per ipsum arguunt bene et ostendunt, q ue per hos versus patent: 'Sunt pueri parui, puri, paruo saciati, conformes alijs, ludunt, dant, pacifici sunt'. Primo ergo dico invenitur in pueris corporis paruitas et significat humilitatem ... 2^o inuenitur in Christo corporis puritas ... Tercio inuenitur in pueris temperancia ... 4^{to} sunt conformes alijs per caritatem ... 5^{to} sunt ludentes contra accidiosos ... 6^{to} sunt cito dantes contra auaros ... 7^o sunt pacifici contra iracundos ..." The fourth and fifth divisions are transposed in HR. In the "Sermo" the reader is referred after each division to the main body of the Fasciculus for amplification, but this material is not used in HR. The pairing of the seven virtues of the child with the seven deadly sins is an important feature of the "Sermo" which is also found in HR, and is cited, together with the verse (ascribed to Robert Holcot), in Felton's sermon for the third Sunday after the Octave of the Epiphany (Additional MS 22572, ff.45v-49v).

In this sermon Felton's interpretation is close to that of the Fasciculus. His sermon for the 25th. Sunday after Trinity gives 5 characteristics of a child, simplicity, lack of malice, innocence and purity, kindness, beautiful clothes (Additional MS 22572, ff. 283v-284r).

The properties of a child are found elsewhere in

the collection of sermons in Additional MS 21253. Five are given in the sermon for the sixth day after the Nativity of Christ, purity, truth, forgetting injuries, lack of shame, love of parents, and the sermon for the 25th. Sunday after Trinity gives the same list as Felton's sermon for that day.

123-24 Sunt ...pacificantur]

I.e. "children are small, pure, satisfied with little, they play, (they are) conformable, they give quickly, they are quickly pacified". For the seven deadly sins, with which these seven virtues are compared, see Note to I/6/86-87.

140 accident]

This is a Latin-based nonce word, which is not recorded in either MED or OED (see Glossary).

144 confermed]

R's "conformyd" is here more adequate (cf. "conformes") but I have not emended (see Note to I/1/55-56 and Glossary under conferm).

151 of nature]

I.e. "by his very nature".

152 and gyffyp]

H's omission is explained by the similarity of the phrases, "of gift" and "and gyffyp". The scribe has ended a line with the one phrase and omitted the second at the beginning of the next line.

165-66 Nisi ...celorum]

Matthew xviii, 3 (Douay: "unless you become converted, and become as little children, you shall not enter the kingdom of heaven").

166-67 vertues condicions]

R reads "vertu and condicions" and it might be thought that the monosyllable had been omitted in H. However, "vertues" as the spelling of the adjective is found elsewhere in H and I have retained it here. See Note to I/2/24.

The sermon begins with an explanation of the name, Passion Sunday, which is partly taken from Jacobus de Voragine's first sermon for the day. The rest of the sermon (11.24-99) is translated from one of his distinctiones, under Passio. The structure of the distinctiones is that the keyword (here "Passio Christi Ihesu") is followed by the theme (here "Homo debet ascendere currum passionis ne preoccupetur aquis temptationis") and a Biblical text (here 4 Kings ii, 12). Then two exempla are given to illustrate the theme, one from natural life which is explained allegorically (cf. H, 11.19-65), the other from the Bible which is explained tropologically (cf. H, 11.66-91). The distinctio ends with a quotation, usually from the Fathers (cf. H, 11.92-99).

1-7

This begins Jacobus' first sermon for the day. Cf. MS Bodley 320, f.60r: "Ista dominica vocatur dominica in passione, non quod tali die Christus sit passus, sed quia post Lazari resuscitationem fuit ad mortem (?) sumptatus". The same explanation ("secundum Ianuensem in sermone huius d[i]ei") is used by Felton in his sermon for the day (Additional MS 22572, f.95r). For the Gospel story, see Matthew xxvi, 3-4; Mark xiv, 1; Luke xxii, 2; John xi, 56. 2 not]

H's "nor" is probably due to the following "for", but cf. 1.52.

8-11 oure ...Criste]

R's reading is easier: "oure modire Holy Chyrche to þe reuerence and wirschip of God and hys holy passion ordeyned pat all dyvyne service frome hensforþe vnto Estire schal be do and seid of þe passion of Crist". However, if "pat" (1.9) is taken as the demonstrative

pronoun, rather than the conjunction (as R), with an odd word-order (but cf. Note to I/15/27), H's reading may be tentatively retained, with the suggested translation: "our spiritual mother, Holy Church, decrees/sets apart that day to the honour and worship of Christ's passion, together with the decree that all divine service from now until Easter Eve should be performed and spoken on the subject of Christ's passion".

13 pe(1) ...devel1]

See Note to I/1/31-39.

16-17

A medieval parishioner was bound, on pain of excommunication, to confess and receive the sacrament at Easter, if at no other time of the year. By the fifteenth century this seems to have become the sole time of the year for most laymen. However, in the fourteenth century, at least, it had been advised at Easter, Whitsun and Christmas (Heath, 1969, p.7). Cf. the Fasciculus Morum (MS Bodley 332, f.15lv, col. a): "in primitiua ecclesia solebant homines cotidie communicari et postea, crescente plebe, institutum erat vt dominicis diebus communicarent. Sed adhuc magis crescente populo, ordinatum est vt ter in anno comunicet, puta, in Paschale, Nativitate et Pentecoste."

20 fle and exchewe]

This may represent the present subjunctive and be based on a Latin model. I have not therefore emended to R's "wyll flee and eschew". Cf. I/17/74.

21 for thinke]

See Note to I/2/131.

24-99

This is from Jacobus' distinctio headed "Passio". Cf. MS Bodley 332, f.78v, cols. a-b: "Nota quod est magna securitas et magnum refugium dum homo, viator iuxta torrentes et flumina, currum inuenire potest vel prope se habere. Nam de tali passu exeunt boues vel equi sum curru quem homo pedes non possit inde exire, et si exiret alium totus madefiet. Non enim laborat homo in curru, et cum semper vadit, potest etiam pausare. Protigetur etiam a superiori plu[ui]a, et multas alias prestat currus itinerantibus consolaciones. Spiritualiter per curru[m] qui trahitur 4^{or} rotis subaudi crucem vel Christi passionem, ad quam ipsum traxerunt 4^{or} rote, 4^{or}, scilicet, perfectissime virtutes. Nam prime due rote trahentes Christum ad passionem fuerunt caritas et obediencia. De prima habetur ad 'Ephesios 2 et' Galatas 4^o, 'Propter nimiam caritatem suam qua dilexit nos, Deus misit filium suum' et cetera. De 2^a, Philippenses 2^o, 'Christus factus est pro nobis obediens vsque ad mortem, mortem autem crucis'. Secunde due rote sequentes fuerunt paciencia et humilitas. De prima, Ysaie 53, 'Quasi agnus coram tondente obmutuit et non aparuit os suum'. De 2^a, Mathei 11^o; 'Discite a me quia mitis sum et humilis corde'. Igitur nos sumus viatores, quos obuiant periculosa temptationum flumina, quos sepe lubrica et pestifera pluuias et grando malarum cogitationum inuadit. Stare ergo debemus iuxta curru[m], et cum sentimus temptationum insultum, curru[m] hunc attendamus." (H, 11. 24-65)

"Figura huius, 3^o Regum 18; vbi legimus quod Helyas misit Achab iungere curru[m] suu[m] equis et super illum veniret in Israel ne occuparetur a pluuias. Eo quidem celos vidit tenebrat'os quod signum erat future pluuias. Moraliter tenebrantur celi, id est, anime vires, quando vapores turpium cogitationum de corde ascendunt et interdum resoluuntur in pestem, consensus et operis

diabolo suadente. Igitur, ne huiusmodi pluua nos occupat, aquis (sic) currum iungamus. Equi enim sunt amor et timor. Ascendamus igitur, iubente Christo, currum, id est, tollamus crucem et sequamur illum quousque in Israel, qui fluxus sanguinis interpretatur. Non deficiamus contemplari eius passionem acerbissimam vsque ad mortem et effusionem totius sanguinis eius. et tunc secure saluabimur. Nam tanta 'est' potencia et proteccio huius sanguinis quod nemo ledi potest, quia omnes ad ipsum fugientes saluantur." (H, 11.66-91)

"Vnde Leo Papa, ieiunij mensis 7^{mi}, 'Effusio', inquit, 'sanguinis pro iniustis fuit tam potens ad premium, tam diues ad precium, vt si vniuersiter captiuorum in redemptorem crederet, nullum tyrannicum vincula retinerent.' Hec iste." (H, 11.92-99)

25-26 rennyng ...flodis]

The alliterative phrases "rennyng ryvers" and "flowyng flodis" translate the Latin "torrentes et flumina".

33 gostely]

I.e. "spiritually, allegorically".

33-36

Comparison with the Latin original shows some corruption in the text here. The Latin may be translated: "Allegorically by the cart which is drawn by four wheels understand the cross or the passion of Christ, to which four wheels, that is to say, four most excellent virtues, drew him". It seems likely that "in" (l.34) is a corruption of an original "and", while "whom" (l.35) may be an alteration of an original "whyche" (cf. R), in itself a mis-rendering of "to whyche". H's reading involves the redundancy of "whom ...him", but may be translated: "In the same way, allegorically, this cart which is

carried and drawn along by four wheels is understood as the holy cross of Christ in His passion and precious death, whom (i.e. Christ) four perfect virtues drove to die (with a play on "carried to death") for man's sake and redemption". R's "whyche" invites a different interpretation. "Ry3t soo gostly, pis chaer pat is conveyd on grond with iiij whelys is vndirstond þe holy crosse of Cryst in hys holy passion and dere deþe, whyche iiij perfyte whelys drwe hym to dye ..." may be translated: "In the same way, allegorically, this cart which is carried along the ground by four wheels is understood as the holy cross of Christ ..., and these four wheels ("whyche" as the relative adjective) drew him to death ...". H's "vertues" (1.35) and R's "whelys" in the same position suggest an omission in an original "iiij whelis, scilicet, iiij perfite vertues" (with each MS showing omissions through their scribe's eyeskip), on the lines of the Latin "4^{or} rote, 4^{or}, scilicet, perfectissime virtutes".

38-39 Propter ...suum]

Ephesians ii, 4 (Douay: "But God ...for his exceeding charity wherewith he loved us ...").

46-47 Christus ...mortem]

Philippians ii, 8 (Douay: "He humbled himself, becoming obedient unto death").

50-51 Quasi ...suum]

Isaiah liii, 7 (Douay: "(he) shall be dumb as a lamb before his shearer, and he shall not open his mouth").

52 not]

H reads "nor", cf. 1.2 above. I have found no evidence for this use of "nor" for the negative particle (= not)

and have therefore emended, but its occurrence twice in the one sermon is of interest.

56 Discite ...corde]

Matthew xi, 29 (Douay: "learn of me, because I am meek, and humble of heart").

62 stande]

Emendation to "stande by pe chare", rather than H's original "withstande by pe chare", is by comparison with the Latin "stare ...iuxta currum". R too reads: "stond by pe chare".

63 sawtes]

The Latin "insultum" makes plain that H's "sawtes" (see Glossary) is to be preferred to R's easily explained error, "fawtys".

63-65 lat ...dethe]

The Latin "currum hunc attendamus" may be corrupt and the exemplar used by the translator of Jacobus may have read "ascendamus". This would explain both MSS' reading "lat vs ascende and go vp". The climbing up into a cart is compared to climbing up to the cross of Christ (with the image of Christ climbing transferred to the penitent). H in fact has an interlinear addition after "vp", 'to Cristis crosse'.

66-70

This is recorded in 3 Kings xviii, 41-46. The Vulgate does not mention the two horses, which are introduced for the purpose of the allegory.

68 Israel]

The Vulgate reads "Iezrahel" (Douay: "Jezrahel") and it seems that a form such as "Iesrael" is intended.

However, the Latin original, as well as H and R, read "Israel", which would be a familiar name to a medieval audience.

71 gostely]

Although the same word is used as at 1.33, the interpretation here is tropological, rather than allegorical, i.e. it refers to man's own behaviour.

strengthys ...soule]

H has also misunderstood the phrase at I/12/166 (see note). Again, the Latin original is "anime vires". See Note to I/17/58.

72 wex derk]

A translation of "tenebrantur". R's "vexyð" may be a misunderstanding or may show v/w confusion. See Introduction, pp.60-61.

74 resolvid]

I have emended from the Latin "resoluuntur" (= are melted/dissolved), although H's "revolvid" is a possible reading (= rotated, turned). R's "recludyd" (= opened, shut) is erroneous.

74-75

Suggestion (or delectation), consent and deed are the three stages of sin.

77 horse]

The uninflected neuter plural is again used, cf. 11.67, 78.

83-88 Thus ...blode]

A literal, and macaronic, translation of the Latin: "Ascendamus igitur ("Thus shall we go up into"), iubente Christo ("Helia, id est, Christo iubente"), currum, id est, tollamus crucem ("be chare of Cristes passion")

et sequamur illum quousque in Israel ("and folowe hym vnto we cum to Israel"), qui fluxus sanguinis interpretatur ("qui fluxus sanguinis interpretatur")." Elijah is seen as a type of Christ, hence "Helia, id est, Christo iubente", i.e. "at Elijah's, i.e. Christ's command".

92-99

A similar reference to Pope Leo's writing on the subject of fasting is found in the Fasciculus Morum (cf. MS Bodley 332, f.174r, col.b): "De vtilitate autem veri ieiunij et abstinencie dicit Leo papa de ieiunio, dicens :...". The Pope is frequently cited in the Breviary and in the Legenda Aurea. He was Leo IX (1002-54), a keen supporter of the Cluniac monastic reform and a zealous Pope.

Although the sermon is entitled for Good Friday in both H and R, it seems more suited to Tenebrae (cf. "pese iij nyghtes", l.18 and the interpretation of Egypt as "tenebre", ll.43-46), although the reading, Exodus xii, 1-11, is that for Good Friday.

In R this sermon and the next, I/18, appear as one, without a break. From this sermon onwards, too, R frequently differs substantially from the text of H. For a full discussion of this, see Introduction, pp.20-25.

From this sermon to the end of this collection of sermons added to the Festial revision, I have traced the sources for only I/18 (Jacobus de Voragine's distinctio on Passio), I/24 (his Legenda Aurea), I/26 (his sermon for Trinity Sunday). Clearly, at least one source has been used in the compilation of these sermons but the text affords no clue as to what this might be and I have not discovered it.

The sermon begins with a protheme introducing the theme of humility. Quotations from Paul open and close the protheme, which moves from a contemplation of Christ's humility to an inculcation of humility in man by meditation on the passion. The reading from Exodus xii is interpreted allegorically (H, ll.25-77) and the sermon ends with a quotation from Chrysostom (H, ll. 77-90).

3-4 Christus ...mortem]

Philippians ii, 8 (Douay: "He humbled himself, becoming obedient unto death").

8-14

This may be an adaptation (to suit the theme of humility) of a quotation from the Fasciculus Morum (MS Lincoln College, Oxford, f.67r, col.a): "Nam ipse Christus, secundum beatum Gregorium super Iob, cum potuisset aliter genus humanum quam per mortem suam saluasse moriendo tum voluit nos redimere a potestate diaboli per suum benedictum sanguinem."

15 pat]

I.e. "so that".

17-18

"pese iij nyghtes" incorporates not only Good Friday but the days either side of it, Maundy Thursday and Holy Saturday. The service of these three days, "Tenebrae", was so called because during the Middle Ages part of it was celebrated in darkness. This custom seems to have begun during the fifth century. Originally, Matins and Lauds on the Thursday were illuminated, the lights were gradually extinguished during the three Nocturns on the Friday, and the Saturday service was in total darkness except for a candle at the lectern.

The reference to receiving the disciplines presumably refers to a custom found in larger churches during the Middle Ages, when after the Tenebrae services men knelt to receive the rod on their heads, or sometimes on Good Friday were beaten on their hands. A similar method of invoking humility and remembrance of the cross was the ceremony of creeping to the rood and kissing it on Good Friday.

For further details of the Tenebrae services, see the Festial sermon for the day (cf. II/15).

21-22 Hoc ...Ihesu]

Philippians ii, 5 (Douay: "For let this mind be in you, which was also in Christ JESUS").

25-42

The story of the vengeance taken by God on the Egyptians is recorded in Exodus xii (vv.1-11 being the reading for Good Friday). The Passover here described was traditionally associated with the Easter period, partly from the false interpretation of "Pascha" (Easter) as "pass" (cf. II/19/49-59).

34-35 anoynte ...durris]

H reads "anoynte þe ouer-parte of þeire durris and of þe postes of þeire durris", the latter part of which has been altered to "and 'one' of þe postes of þeire durris". This altered version corresponds in fact to the reading of a similar passage at ll.53-54 ("anoynte with lambes blode þe ouere-parte of her durris and on of þe postes of þeire dures"), and would seem a satisfactory reading, were it not for the fact that Exodus xii refers three times (at vv.7, 22, 23) to both the side-posts of the door, as well as the lintel, being smeared with blood. Moreover, the two side-posts are necessary to their allegorisation as memory and desire (H, l.59).

R omits the first reference to the side-posts altogether ("anoynt perwith þe ouer-parte of þere dores"), presumably by eyeskip, while the second reference reads "anoynt þe ouere-parte of þer dores with lombys blode and on þe postys of þe dorys". The latter would seem a reasonable reading, but the collocation "anooint" with "on" is not recorded. Moreover, there is no explanation why "anooint" plus noun should be paired with "anooint" plus "on" plus noun in the same dependent phrase. Clearly the HR archetype read "on of" (copied in H as "of" and "on of", and in R as "on"), but I prefer to emend logically by reference to the Biblical text on which the passage is based. .

43-45

Cf. Jacobus' distinctio on Penitencia (MS Bodley 332, f.86v, col. a): "Egyptus interpretatur tenebra et significat peccatum in quo homo cecus iacet".

47-48 by ...men]

H's omission can be explained by the scribe's eye moving from the first to the second occurrence of "wicked men" in his copytext.

50-51 impijs ...vindictam]

Ecclesiasticus xii, 7 (Douay: "(God) will repay vengeance to the ungodly").

58

The three components of the soul, memory, will and reason, are expounded by Augustine (and compared to the Trinity) in Sermo LII, Caput VII-IX (PL 38, cols. 362-64), ^{and in De Trinitate, Book X.} The analogy is common, cf. Fasciculus Morum (MS Lincoln College, Oxford 52.C., f.52r, col. a): "Nam sicut in illa benedicta Trinitate tres sunt persone et tamen non est nisi vnus Deus ..., sic ipsius corudent tres potencie in anima, scilicet, memoria, voluntas et intellectus, et tamen non sit nisi tantum vna anima". Cf. too Felton's sermon for the fourth Sunday in Advent (Additional MS 22572, ff.17r-24v), where man's heart is seen as a home with three rooms, "scilicet, memoria, intellegencia et voluntas", in which live the Father, Son and Holy Ghost. Cf. too I/12/166, I/16/71.

59 pe postes]

H's "a poste" may reflect in part the single side-post discussed in the Note to ll.34-35 above.

64-65 Lavit ...suo]

Revelations i, 5 (Douay: "(Christ) washed us from our sins in his own blood").

71-72 haue party vndirstonding]

This presumably means "have partial understanding", but the adjective "party" is not recorded with this meaning in OED. It may depend on word-play with "parties" at l.70. Alternatively, the occurrence of that form may have suggested a misreading of copytext "parfite".

74 fynd þe]

Sense requires this insertion from R (cf. too the parallel clause, "where he fynde it not", 1.76).

The form of the verb is presumably present subjunctive, cf. Note to I/16/20.

77-90

This is clearly a comment of Chrysostom's on Christ's judgment of the righteous and the damned in Matthew xxv, 31-46 (cf. "God shall say þus to them þat shall be dampned", 11.78-79, and "Wherefore ...aungelles", 11.88-90, with which cf. Matthew xxv, 41).

This occurs as a separate sermon in H, while in R it merely forms the second half of the previous sermon (I/17). However, the title in H ("Figura in Die Parasave de Passione Domini") and the abrupt beginning (with no introductory invocation) suggest that it did not originally stand as a sermon in its own right. For a full discussion of the textual differences between H and R and the conclusion that H is superior to R textually, see Introduction, pp. 16-25.

The sermon is closely based on one of Jacobus de Voragine's distinctiones, under Passio, a different chapter from that used for the Passion Sunday sermon (I/16). The chapter is followed in its entirety, with only the omission of the keyword, "Passio". The theme (H, 11.1-2) is followed by a Biblical quotation (H, 11.3-5), then an exemplum from natural life, which is interpreted (H, 11.6-35), then one from the Bible, which is also treated allegorically (H, 11.36-106). The latter deals with Joseph as a type of Christ, a common medieval parallel in both literature and the visual arts.

1-106

The whole sermon is taken from one of Jacobus' distinctiones unde Passio (MS Bodley 332, f.79v, cols. a-b): "Passio. Christus in sua benedicta passione totaliter aspersus fuit sanguine. Vnde Ysaie 63^o, scribitur, 'Quare rubrum est indumentum tuum?'" (H, 11.1-5)

"Nota quod gentes videntes nouam rem et inconsuetam multum mirantur et multum ad cause inuestigationem laborant. Vnde dicit quidam philosophus quod humanus intellectus nunquam quiescit in talibus quousque perueniat ad cognitionem ...Spiritualiter, Dei filius Rex celestis erat et ob nostrum amorem descendens de celo voluit

crucifigi et mori. Et ideo, cum sic videretur, tam magnus Dominus sic esse delectus et laniatus, miratur humanum genus, eo quod consimilis res nunquam visa fuerat.

Vnde propheta, Ysaie 53^o, 'Vidimus eum et non erat ei species neque decor' et cetera. Et iterum, 'A planta pedis vsque ad verticem non erat in eo sanitas'. Vnde merito interrogabat eum, 'Quare rubrum est indumentum?'; id est, adeo quare rubrifacta est caro in sanguine?" (H, 11.6-35)

"Hoc autem totum precesserat in figura, Genesis 37, vbi legimus quod, vendito Iosep a fratribus suis, acceperunt tunicam eius, et laceratam ac intinctam in sanguine edi dederunt cuidam persone qui portabat ipsam patri, ostendens et dicens, 'Vide si tunica filij tui si an non'. Et respondens pater ait, 'Fera pessima deuorauit filium meum Ioseph'." (H, 11.36-47)

"Allegorice, vendito Christo a discipulo et empto a tenebrosis Iudeis, qui comparantur Egypcijs, tulerunt tunicam suam, id est, carnem eius benedictam. Et postquam clauis et lancea lacerauerunt et totum sanguinem perfuderant, felle et aceto portauerant, depositum vltimo de cruce eum, manibus virginis reliquerunt, que versus celum clamans, dicebat, 'O pater misericordie et clemencie, vide et obserua si hec est tunica filij tui an non? Vide, summe Deus, si caro Christi est quam, obumbrante Spiritu Sancto, nunciante Gabriele, concepisti.' Voluebat intra se virgo benedicta hanc tunicam a capite vsque ad pedem. Videbat namque caput spinarum, os fellatum, oculos caligatos, manus et pedes perforatos, latus apertum, corpus cruentatum, et dicebat filio, 'Quare igitur, fili mi, rubrum est vestimentum tuum?'..." (H, 11.48-78)

"Et respondit Iacob ex testimonio sacre scripture, dicens, 'Fera pessima deuorauit filium meum', id est, inuidia deuorauit filium suum Ioseph. Istud testimonium

ad hanc rursionem habes, Sapientie 2^o, 'Dixerunt impij apud se non recte cogitantes, 'Venite et circumueniamus virum iustum' et cetera. Et in fine hoc dixerunt et enarrauerunt, quia 'excecauit eos malicia eorum', id est, inuidia. Vnde Glossa super illo verbo, 'Fera pessima' et cetera. 'Leo,' inquit, 'fortissimus bestiarum, prostratis indulget, tu vero redemptorem pugnis, quia immaculatum agnum qui os suum non aperuit et carnem eius laceratam ferreis dentibus; ligasti qui vinctos tuos soluit; vulnerasti qui omnia sanat vulnera; potasti felle aque fontem vite; crucifixisti qui omni cruciatus curauit; occidisti eum qui omni viuencium est vita.'" (H, 11.79-106)

4 Quare ...tuum]

Isaiah lxiii, 2 (Douay: "Why then is thy apparel red?").

7 the]

A common form of the personal pronoun, indicating weak stress, cf. 1.39.

9 cause whi]

The phrase seems here to mean merely "why", the only example in H of its occurrence with this meaning (see Glossary and Note to I/7/9). It may be that the copytext read as R ("and to knowe þe cause why", with the usual meaning of "cause why", i.e. "reason why") and that the phrase was omitted in H because of the similarity of "knowlege" and "knowe".

9-10 as ...pat]

The "pat", redundant in modern syntax, is common in late medieval prose, cf. Blake, 1973, p.43.

19 pan]

The form is here used as a relative conjunction (see OED, then, 6). See Glossary under pan and then.

se]

H reads "he", which is less acceptable than R's "soo". However, the Latin of MS Bodley 332 ("cum sic videretur") makes it plain that the original reading was the past participle "se" ("when this was seen ...").

23 sene]

"Nor" demands a preceding phrase, parallel to "herd of", and "such a sight" suggests that R's "sene" has been omitted in H. Cf. too "consimilis res nunquam visa fuerat".

24-25 Vidimus ...sanitas]

This is in fact two separate quotations from Isaiah, as the Latin original makes plain ("et iterum ..."). "Vidimus ...decor" is from Isaiah liii, 2 (Douay: "there is no beauty in him, nor comeliness: and we have seen him"). "A ...sanitas" is from Isaiah i, 6 (Douay: "From the sole of the foot unto the top of the head, there is no soundness therein"). The two quotations are combined in the translation (ll.26-30), which is highly alliterative.

36 figure]

The "figura" of the Latin original See Glossary.

39 the]

See note to l.7 above.

42 Vide ...non]

Genesis xxxvii, 32 (Douay: "see whether it be thy son's coat, or not").

45-46 Fera ...Ioseph]

Genesis xxxvii, 33 (Douay: "a beast hath devoured Joseph").

48-51 Allegorice ...body]

An extremely literal translation of the Latin, involving a very un-English use of the Latin ablative absolute: "Allegorice (H "allegorice"), vendito Christo a discipulis et empto a tenebrosis Iudeis, qui comparantur Egypcijs (H "oure ...Egipcyans"), tulerunt tunicam suam, id est, carnem eius benedictam (H "thei ...body")".

49 solde ...Iewis]

This is a reference to Judas' receiving 30 pieces of silver in return for the information against Christ which led to His capture.

50 which ...Egipcyans]

On the Egyptians as the medieval type for sinners in general, see note to I/17/43-45. Their connection with the Jews is expressed even more plainly in the Latin, where the Jews are described, not just as "cursed" as in H (1.49), but as "tenebrosis" (= dark, unenlightened) with a play on "tenebrae", the interpretation of the name "Egyptian".

50-53 thei ...blode]

The scourging of Christ is recorded in Matthew xxvi, 67, xxvii, 27-31; Mark xv, 15-19; Luke xxii, lxiii-v; John xix, 1-3. His crucifixion is recorded in Matthew xxvii, 33-56; Mark xv, 22-41; Luke xxiii, 27-49; John xix, 17-37.

54 And ...gall]

Christ is given vinegar and gall in Matthew xxvii, 34. At Mark xv, 23 He receives wine and myrrh, at Luke xxiii,

36 wine, at John xix, 29 vinegar on hyssop.

55-78

This is the classic "imago pietatis", where Mary holds the dead Christ in her arms and weeps over His wounds. There are notable examples of the image used in fifteenth century lyrics and its iconographic form, the Pieta, although known to us today almost only from Italian art, is likely to have been common in England in the late Middle Ages (see Woolf, 1968, pp. 255-67, 269-71, 361, 391-94, 396-97).

64-66 pat ...Goste]

The Latinate "nunciate" and "obumbrate" stem from the original: "quam obumbrante Spiritu Sancto, nunciante Gabriele concepi". See Glossary.

66-67 withinne hirsselfe]

As a translation of "intra se", H's original reading is unsatisfactory.

71 eyen]

The plural form of the old weak noun declension.

73, 74 blew, bloo]

The two adjectives, while similar in appearance and meaning, have different etymologies (see Glossary).

76-77 O ...tuum]

Mary's "planctus", or complaint, is framed in the words of Isaiah used already at 11.4 and 32.

80 Fera ...meum]

See note to 11.45-46 above. As usual, the Bible is offered as an authority - "This question may be answered by witness

of holy scripture". Cf. the Latin: "Et respondit Iacob ex testimonio sacre scripture". The wild beast of the text is interpreted as the Jews and Joseph as Christ.

83-84 The ...vrite]

I.e. "the proof in support of this answer is found". Cf. the Latin: "Istud testimonium ad hanc rursionem habes". The question of Isaiah/man/Mary (11.4, 32, 76-77) is answered by Jacob/Mary (11.45-46, 80). The answer is interpreted (11.81-83) and the interpretation confirmed by Biblical authorities, general comments on the wicked which are taken as referring specifically to the Jews who killed Christ (11.83-87).

The use of v for w in "vrite" is not phonological (see Introduction, pp.60-61) but is not found orthographically elsewhere in H.

84 Sapiencie]

H reads "Cantico", but the Latin original and the Vulgate confirm that this should be emended. The first quotation is from the Book of Wisdom ii, 1 (Douay: "For they have said, reasoning with themselves, but not right"); the second from v.21 (Douay: "for their own malice blinded them").

85 non]

Both quotations are omitted from R. I have therefore emended from the Latin original and the Vulgate.

85-86 Ecce, cecauit]

The Latin original and the Vulgate read "excecauit". Since H's reading makes perfect sense, I have not emended.

88 glose]

The commentary referred to here (see Glossary under glose) is not the Glossa Ordinaria (cf. Note to I/19/6).

That Gloss compares Jacob's sending of Joseph to his brothers to God's sending His Son to man and the stripping of the coat from Joseph to the stripping of Christ, (see PL 113, col.166), but it does not give the quotation here. The comparison of Joseph and Christ is usual in medieval typology (see Tuve, 1952, p.120ff.). Tuve traces it in the Glossa Ordinaria, Nicholas of Lyra, Hugo of Saint Cher and various Bibles moralisées. The identification of the coat with the manhood taken on by Christ is found in Isidore of Seville, Rabanus Maurus' Allegoriae and Hugo of Saint Victor's Allegoriae in Vetus Testamentum.

106

For the addition at this point in R, see the Introduction, p.24. The turtle dove's sorrow at the death of her mate (cited here as from Bartholomew Anglicus' De Proprietatibus Rerum, a thirteenth century bestiary) is traced to Nicole Bozon's Contes Moralisés (see Tubach, nos.5008 and 5009). The Biblical quotation is from John xi, 16 (Douay: "Let us also go, that we may die with him").

This Easter Day sermon is of especial interest in that it is found, in part, in a macaronic form in C. It is not part of the run of sermons which commences at f.34r with the sermon for the first Sunday in Advent and ends imperfectly at f.59v in the middle of the sermon for the third Sunday in Lent. It occurs instead on ff.2r-3r as one of the several miscellaneous items at the beginning of the C MS. (See Introduction, p.82.) The sermon is given no title in C, but its Easter Day identification is made plain in the first lines, which also introduce what seems to be a twofold division of the sermon: "Leeff ffrendys, euery man and woman that yis deye disposythe hym to reseyyve Cristys precyus bodye, hym behovythe to be cleene in lyffynge ande perffyte ande stabyll in beleefenge". In fact, C gives only the first division, although the sermon ends perfectly: "Ande on yis wyse xulle 3e be cleen in lyvyng ande abyll ffor to reseyyve Cristys precious bodye. Amen." (See Appendix 3)

The HR sermon in fact follows a threefold division, the first two points as those introduced in C: "Thus pan ye shall haue-clennes in lyving, with perffyte loue in beleving, and to youre even Cristen charytee schewyng" (H, 11.131-34). The rhymed endings and the usual threefold division suggest that the version in C is an incomplete form of the HR sermon. This is suggested anyway by the part-English, part-Latin format (which makes it likely that the compiler of C had access to the Latin original), and the fact that, while two divisions are introduced, only one is discussed, and the fact that the sermon occurs in the context of random jottings in the MS.

The threefold division of HR is, in fact, not introduced, as is usual, in the opening lines of the sermon, which refer only to the first item (H, 11.1-4).

This first division is amplified by a quotation from Paul, two exempla "secundum naturales", a Biblical exemplum, and a narratio attributed to Bernard (H, 11. 1-65). The second division is introduced by "I seyde also" (H, 1.66), as if all three points had been made at the beginning of the sermon, and it is discussed briefly (H, 11.66-82). The third division stresses the three arguments of the whole (H, 11.83-86) and is illustrated by a narratio on the importance of forgiveness, augmented by Biblical quotations.

4-5 Quicumque ...Domini]

1 Corinthians xi, 27 (Douay: "whosoever shall eat this bread ... unworthily shall be guilty of the body and of the blood of the Lord"). The full quotation includes "or drink the chalice of the Lord" but the English laity did not receive the wine in the Middle Ages. It is of interest that C gives the full Latin version (including "vel biberit calicem Domini") while omitting that part in translation.

6 glosa ...occidisset]

The reference to the gloss and the Latin quotation are not found in C. The gloss referred to does not occur in the Glossa Ordinaria commentary on this verse (PL 114, col.539). The same text and gloss is given, however, in two of John Felton's sermons for Easter Day, where the gloss is attributed to Ambrose (British Library Additional MS 22572, ff.112r, 113v).

12 secundum naturales]

Cf. 1.23. The phrase, which is common (cf. Additional MS 22572, f.24v), means "according to writers on natural things", cf. C: "clerkys yattell off kynde". The source of neither this exemplum nor the next is specified

in HR, although C attributes the second exemplum to Alexander Neckam. Neither is in fact found in Wright's edition of Neckam's De Naturis Rerum and the lack of specific source reference in HR would suggest that a general collection of moralised exempla provided these two comparisons. For details of Neckam, see II/15/71-103. The Middle Ages saw the compilation of several compendia of natural exempla, and other writers of Neckam's stature were Bartholomaeus Anglicus (see Note to I/18/106), Nicole de Bozon (see Mosher, 1911, pp. 100-05), Odo of Cheriton (see Mosher, pp. 66-72).

13-15 clene ...in(1)]

H's omission (caused by eyeskip from "whan it is sett in ...") is supplied from R, confirmed by C.

23-32

There is some discrepancy in this exemplum between HR and C. In C it is given in Latin and then translated into English (see Appendix 3) and follows these lines: a goat, which lives on "herbis venenatis", will die if it eats a great quantity of honey; similarly, if a Christian takes the body of Christ ("quod dulcius est omni melle") without contrition and confession, he will die spiritually. In HR the eating of honey prevents, rather than causes, death. Ll. 23-29 of H might be translated: "For I find, according to writers of natural exempla, that there is a certain animal called a goat which (zero-relative in H) lives mainly on dirty (with the additional play on "sinful") weeds, and at some time, unless it should eat honey or some sweet-tasting plants, it will die. In the same way, the man or woman who lives sinfully and will not give up his sin but is determined to live in a filthy way, unless he should take the precious plant of contrition

with the sweet-tasting honey of confession and satisfaction, he will die spiritually in his soul for a time ..." R's version reveals the same interpretation as H: "For as we rede secundum naturalem, þer is a certan best þat is callyd a gote þat leveþ moche by vnclene erbys and sum tyme, bot yf he ete hony or sum swete herbys, he schall dye. In lyke wyse, a man and woman ete many vnclene herbys, videlicet, thei do many vnclene dedys. Wherefore, bot yf he ete þe erbe of contricion with þe swete hony of confession and satisfaccion, he schal dye gostly for a tyme in hys sowell ...".

The "but if" (= unless) construction seems to have been misunderstood by later readers of both H and R. "Not" is inserted after "ete" in l.25 of H, and H's "take" of l.27 reads in R "ete" with 'not' added later.

37-50

Judas received the sacrament with the other disciples at Christ's Last Supper (see Matthew xxvi, 20-29; Mark xiv, 17-25; Luke xxii, 14-38; John xiii, 1-38). His acknowledgement of his sin ("Peccaui ...iustum") is recorded in Matthew xxvii, 4 (Douay: "I have sinned, in betraying innocent blood"). His returning the thirty pence received for informing against Christ and his hanging himself are found in the same chapter, vv.3-5.

HR stresses here the importance of true contrition, as opposed to "attricion" (H, l.47). In C, Judas' damnation is explained because "he wente to Goddys boorde in a badde purpos ande in wyll ffor to doon amysse". Attrition is contrition felt, not through love of God and true sorrow for ones sins, but through "timor servilis" (OE "galgenrew"), the fear of hell. Hort (1937) discusses the position of attrition in the Middle Ages. There were three main bodies of opinion. One, led by

Alexander of Hales and his pupil, St. Bonaventura, held that attrition could be turned into contrition by penance. Duns Scotus felt that attrition was the sinner's first emotion and could be changed to contrition by grace, a desire for penance, whatever the reason, being the only condition necessary for contrition. This view was repudiated by William of Ockham, who insisted that attrition was insufficient and true contrition essential before receiving the sacrament. This important role of contrition is that stressed here and by Langland (see Note to I/2/86-90).

R seems not to have understood the word "attricion" and reads instead "attraccion".

51-62

The narratio is related in John Felton's second sermon for Easter Day, where Bernard himself, not the Host, is aware of the man's sin and says "Iudicet Deus inter me et te" (British Library Additional MS 22572, f.113v). See too Tubach no.2683, "Host taken unworthily", where the man is one of St. Bernard's own monks.

The resemblance between C and HR ends after this narratio. C goes on to describe Peter's sense of unworthiness at Christ's entering his boat, pointing out to his audience that they are a hundred times more sinful than Peter. True repentance is urged and the sermon ends after a Biblical quotation (see Appendix 3).

68-69 Sine ...Deo]

Hebrews xi, 6 (Douay: "without faith it is impossible to please God").

71 pe x commaundementes]

See Notes to II/12/62-65 and 66-196.

71-72 vij dedely synnes]

See Note to I/6/86-87.

72-73 dedis ...gostely]

See Note to I/23/36.

73 fides ...est]

James ii, 20 and 26 (Douay: "faith without works is dead").

77-79

This may be translated: "in that they did not control or conduct themselves (i.e. behave) in such a way as to keep God's commandments which depend on perfect faith, for that reason they are all damned". The reference is to the fall of the angels, the cause being Lucifer's overweening pride.

86-87 many wonderfull vengeaunce]

See Note to I/1/125.

90-110

For analogues, see Ross, 1960, p.347, 62/12; Herbert, 1910, III, p.576; and Tubach no. 2667, "Feigned reconciliation of women". John Bromyard's Summa Predicantium includes a version close to HR, where the woman wishes she may be hanged if she has forgiven the other (in HR she wishes the other might be hanged).

108 patent]

The excrescent t is common in the late Middle English and early Modern English periods (see OED, paten).

119-20 Pater' ...faciunt]

Luke xxiii, 34 (Douay: "Father, forgive them, for they know not what they do").

.121-22 *forgefe ...do*]

I.e. "forgive these men what they have done to me, for they do not know what they are doing". The verb "forgive" is normally found with undifferentiated direct and indirect objects, but here the latter is indicated by the preposition "to". Cf. 1.124, "*forgife vnto*". See Glossary, for3eue. The indirect object is unmarked at 11.125-26, 127, 130.

123-24 *Dimitte ...vobis*]

Luke vi, 37 (Douay: "Forgive, and you shall be forgiven").

The sermon is based on a discussion of three Christian practices, fasting, confession and receiving the sacrament. Only the latter is discussed fully, being the primary concern of Easter Day (cf. H, ll. 25-28 where the preacher confirms that fasting and confession have already been fulfilled). The discussion of the third division is again treated in three subdivisions, the three places where God may be found - in heaven, in man's soul and in the sacrament of the altar. Each is illustrated by Biblical and Patristic quotations, natural and Biblical exempla, and narrationes.

The source of the sermon remains untraced. There are some points of comparison with John Felton's Easter Day sermons, but these are not sustained and suggest merely the use of common material.

4 and]

H's "in" (repeated at the beginning of the next MS line) is a common error for "and". I have emended to agree with R. Cf. too l.25.

5-6 Conuertimini ...ieiunio]

Joel ii, 12 (Douay: "Be converted to me with all your heart, in fasting ...").

11-12 Confitemini ...eius]

The first verse of Psalms cv, cvi, cxvii (also the last verse) (Douay: "Give glory to the Lord, for he is good; for his mercy endureth for ever").

17-18 Venite ...Dei]

The closest to this quotation seems to be John vii, 8 (Douay: "Go you up to this festival day").

21 seruyde]

Both syntax and sense require a past participle here, and R's "seruyde" continues the analogy of the feast.

25-26

The whole period of Lent (from the first Sunday in Quadragesima, or Lent, to the eve of Holy Saturday) was observed as a fast in the medieval Church.

26-28

Since by the fifteenth century receiving the sacrament seems to have become an annual occurrence, at Easter (see Note to II/19/43-48), the period before Easter Day was an exceptionally busy time for the priest. Confession was the essential prerequisite to receiving the Host, and a priest often had to license parochial chaplains to help him in his task of confessing all his parishioners. It was an exhausting and lengthy business, which is described in the Instructions for Parish Priests (ed. Peacock, 1868 , pp.24-56). The priest, having ascertained that the penitent belongs to his parish or has legitimate reason to come to him for confession, tests on the Pater Noster, the Ave, the Creed, and enquires after observance of the Ten Commandments and avoidance of the seven deadly sins. He then inquires into venial sins - those involving the five senses, the deeds of bodily mercy and more mundane matters. Minute details must be known of the sins confessed, so that the penance enjoined may be fitting. At times a case must be referred to the bishop. After the penance is given, the penitent must recite a form of confession and the priest a form of absolution.

32-33 of(2) ...beleve]

"Because of various different opinions/beliefs". My emendation of H is to agree with R ("bot for dyuersyte

of beleue þey wote not where to fynd hym"). Whether this was the reading of HR's copytext is difficult to surmise. H's reading ("but þei of diuersite of beleve for þei wote not where þei shuld fynde God") suggests the omission of a verb and negative particle ("but þei of diuersite of beleve [cannot] for þei wote not ..."). One of two adjacent phrases formed by a verb + not might easily be omitted in copying.

34-38

First, a reference to pagan belief. This is a reference to the theory of the Greek philosopher, Aristotle (384-22 BC) that God (Jupiter, also the largest planet of the solar system) is the "prime mover" who moves the heavens directly and sublunary substances indirectly, through the planets.

38-43

The belief of the Jews, based on Psalm x, 5 (Douay: "the Lord's throne is in heaven").

59-60 Celum ...hominum]

Psalm cxiii, 16 (Douay: "The heaven of heavens is the Lord's: but the earth he has given to the children of men").

63-64 for ...chalange]

The scribe of H has copied the first "calange" and looked back to the second occurrence, continuing his copying from there and omitting the intervening words.

67-79

The exemplum is not interpreted, although the progression of thought from heaven to the temple is based on the fact that the two are commonly interchangeable. Just as a man

was required to look in a mirror before entering the temple and wash his face if necessary, so must a man look into God's law (H, 11.76-79) before attempting to enter heaven and make himself clean in soul (H, 11.64-66).

81-82 Domine ...tuo]

Psalm xiv, 1 (Douay: "Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?").

86-87 Qui ...iusticiam]

Psalm xiv, 2 (Douay: "He that walketh without blemish, and worketh justice").

101-08

The question asked of Christ is given in Luke xvii, 20 (Douay: "And being asked by the Pharisees: when the kingdom of God should come ...") and Christ's answer in v.21 (Douay: "Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you"). According to the Bible it is the Pharisees, one of the oldest and most influential Jewish sects, who question Christ, but both H and R seem to have had trouble with their copytext, H reading "the sazazens" and R "perfore azies". H would seem to intend the reading "Sarazens" (= pagans, unbelievers) but has erroneously repeated "az" twice. I would suggest that the copytext here read "the farazens" (cited MED "Farisen - see Phari-", but that fassicule of the MED not yet published) or "the farazeus" (cited OED for the fourteenth century, see Pharisee). R's reading shows a misreading based partly on wrong word division ("pe farazies" copied as "perfore azies").

109-39

Ignatius (c35-cl07) was Bishop of Antioch and supposedly martyred in a Roman amphitheatre. Two letters to John

the Evangelist and one to the Virgin Mary are now known to be totally spurious. The story of his death is commonly narrated (see Ross, 1960, p. 349; 78/32; Herbert, 1910, III, pp. 462, 487, 539, Tubach no. 2498).

The version given in Chapter 5 of the third section of the Fasciculus Morum, while omitting the introductory information on Ignatius (H, 11.110-117), gives exactly the Latin words of the torturers (H, 11.123-24). Cf. MS Lincoln College, Oxford 52.C., f. 25v, col. a: "Vnde legitur in uita beati Ignacij quod tantum in corde dilexit Deum quod captus ab infidelibus et flagellatus est ut Ihesum Christum negaret, quem in ore et in corde habuit. Cum igitur sibi dixissent, 'Desine Ihesum Christum nominare, aut varijs interibis tormentis', respondit, 'Non possum aliquo modo silere quod in corde meo gesto conscriptum'. Et cum illum flagellassent usque ad mortem, ait vnus, 'Videamus si verum est quod viuens dixit'. Et ecce, aperientes cor suum, inuenerunt in medio cordis sui lettris aureis hec verba scripta, 'Ihesus est amor meus'."

119-20 He ...dethe]

I.e. "he had him seized and ordered his torturers to put him to death".

122 is]

In view of 11.117, 139, H's omission seems erroneous. R gives only the Latin here: "Ihesus est amor meus, et cetera".

124 varijs]

I have emended H's abbreviated form "v^sijs" to agree with R and the Fasciculus.

interibis]

Both H ("in t^sib³") and R ("in tenebris") preserve faulty

readings which are, however, sufficiently close to the Fasciculus' "interibis" to permit emendation from that.

140 lyvers]

The emphasis is on cleanness in living, cf. 11.66, 100-01, 142, etc. H's "lovers" might easily be caused by the frequent repetition of "loue" in the preceding narratio (11.111, 117, 122, 139) and "louer" in 1.132. The text of R differs substantially from H at this point and cannot be used as evidence.

144-45 Deus ...eo]

1 John iv, 16 (Douay: "God is charity: and he that abideth in charity, abideth in God, and God in him").

154-55 pat (1) ...Mary]

This is recorded in Matthew i, 18-25; Luke ii, 1-20.

155-56 pat(2) ...Iohn]

This is recorded in Matthew iii, 13-17; Mark i, 9-11; Luke iii, 21-22; John i, 29-34.

156-62 pat ...me]

This is recorded in Matthew xxvi, 17-29; Mark xiv, 12-25; Luke xxii, 7-38; John xiii, 1-38. Christ's words ("Accipite ...meum") are from 1 Corinthians xi, 24 (Douay: "Take ye and eat: this is my body ..."), as are the words inserted from R, "Hoc facite in meam commemoracionem" (Douay: "this do for the commemoration of me").

161-62 pan ...and]

I have inserted these lines from R, since they are part of the quotation already given in H (see note to 156-62 above) and might easily be omitted by eyeskip from "and".

168-93

The exempla of Christ turning the water into wine, Moses' rod becoming a serpent, the rivers of Egypt turning to blood are all used by John Felton in his two sermons for Easter Day (British Library Additional MS 22572, f.107rff. and 112vff.), in a discussion of scriptural proof of the Real Presence.

169-73

This is recorded in Genesis i, 1-31. "Ipse dixit et facta sunt" (i.e. "He spoke and these things were done") is based on verses such as v.3 (Douay: "And God said: Be light made. And light was made.").

174-75

This refers to the wedding at Cana in Galilee, which is recorded in John ii, 1-11.

175-80

This is recorded in Numbers xxi, 1-13.

179-80 and ...stone]

H's omission is due to eyeskip from the first to the second occurrence of "stone".

180-86

This is recorded in Exodus iv, 1-5.

186-89

This is recorded in Exodus vii, 14-25.

194 what]

The spelling shows confusion between the homophones, "what" and "wote". See Glossary, wete.

196-202

See Notes to I/19/4-5 and I/19/6.

202-12

Judas was, of course, one of the disciples present at Christ's Last Supper, when He instituted the feast of Holy Communion. See note to 156-62 above. His suicide by hanging is recorded in Matthew xxvii, 3-5. The further details are apocryphal. Here his suicide is directly attributed (11.205-07) to his unworthy reception of the Host, while it is explained as the result of imperfect contrition at I/19/37-50.

211-12 dewlys ...dampnacion]

The later addition of 'wente' after "soule" (so that H reads: "and his soule 'wente' to endeles dampnacion") is presumably an attempt to make sense of a text in which R's "dewlys bare" has been omitted.

215-46

This is one of the numerous stories that arose to confirm the Real Presence, one of the hardest doctrines for the laity to understand and the one most likely to be tainted by heresy. Cf. too the Festial sermon for Corpus Christi (II/26). Misuse of the Host is the subject of the Croxton Play of the Sacrament and is dealt with by Keith Thomas (1971, pp. 34-35): "The communicant who did not swallow the bread, but carried it away from the church in his mouth, was widely believed to be in possession of an impressive source of magical power. He could use it to cure the blind or the feverish; he could carry it around with him as a general protection against ill fortune, or he could beat it up into a powder and sprinkle it over his garden as a charm against caterpillars. Medieval stories relate how the Host was profanely employed to put out fires, to cure swine fever, to fertilise the fields and to encourage bees to make honey. The thief could also convert it into a love charm or use it for some maleficent purpose."

For analogues of the story see Tubach no. 2661, "Host hidden in tree". A verse version very close to that in HR is found in Cambridge University Library MS Ff.5.48, ff.116v-118v (ed. Downing, 1969). Extra details in that version are that the Host is first hidden in a chest, wrapped in a cloth; that it is buried on All Souls' Day; that the pear-tree blossoms during the first course, green pears form during the second course, and finally ripe pears fall.

248-9 withoute ...Hebreos]

Hebrews xi, 6.

Problems are raised by both H and R in this fourth Easter Day sermon (the third in Part I). The sermon deals with the difficult doctrine of the bread becoming Flesh and the wine Blood. This transubstantiation cannot be seen nor proved but must be accepted through faith, as both Gregory and Augustine witness. The sermon then introduces what would seem to be a threefold division into three things which have natural properties invisible to the naked eye - word, stone and grass (H, 11.18-22). The first division is discussed (H, 11.23-46) by Biblical examples, but the second and third are nowhere mentioned again in H or R. The analogy is made of food turning to flesh and blood in man as a fact of nature, and the Host turning to Flesh and Blood of God through the priest's words (H, 11.47-57). At this point the text in R diverges dramatically from that in H, H dealing with the fact that the priest alone tastes the wine at the Eucharist, while R discusses how each Host is able to contain the whole God (H, 11.58-93). Both sermons then end with a narratio warning against heretical disbelief in the doctrine of transubstantiation.

The seeming loss of the second and third divisions of the sermon can perhaps be explained by loss of part of the common HR copytext (see Introduction, p.16). or by the imperfect grafting together of two sermons in the copytext. The divergence between H and R is more marked than elsewhere in the Temporale section of the collection (but cf. Note to I/18/106 and critical apparatus), and presumably reflects the different (though intrinsically closely related) copytext used by R after II/17 (see Introduction, pp.20-25).

1-5

For details of the annual participation in the Eucharist, see Note to II/19/43-48.

6-7 also ...brede]

This may be translated: "and even though we are not able to see openly with our bodily eye what is hidden in what appears to be bread".

7 bodely]

H's "dedely" (= mortal) is acceptable, but I have emended to agree with R, in view of 1.21, "bodily".

11-17

The quotations from Gregory and Augustine are presumably via a Gloss, which I have not traced.

18-22

A complicated sentence: "And even though it (i.e. transubstantiation) goes beyond what is natural and surpasses man's understanding and reason, nevertheless it is perfectly natural (literally, "not contrary to nature") that there are many varied and different powers in word, stone and grass and yet it goes beyond what is natural to see these powers with our bodily eye".

The threefold division (which of course never materialises as such) may be compared with part of John Felton's first sermon for Easter Day where transubstantiation is treated as it is paralleled "in natura, arte, et figura, et exemplo" (Additional MS 22572, f.110v). The natural exemplum is substantially that of H, 11.47-57, while the exempla of the third division, although different from those in HR, bear certain similarities (they include Moses' rod becoming a serpent and the waters of Egypt turning into blood). The fourth division includes the quotation from Gregory given at H, 11.11-14.

23-30

Christ's Last Supper on Maundy Thursday, when He instituted the Eucharist, is recorded in Matthew xxvi, 17-29; Mark

xiv, 12-25; Luke xxii, 7-20; John xiii, 1-30. Ll. 27-28 ("Accipite ...meum", Douay: "Take ye and eat: this is my body") are from 1 Corinthians xi, 24.

31-39

The episode is recorded in Exodus xiv, 21-31. Felton's exempla from the Bible include the comparable incident of Moses' rod turning into a serpent (Additional MS 22572, f.111r).

40-46

Christ's baptism is recorded in Matthew iii, 13-17; Mark i, 9-11; Luke iii, 21-22; John i, 29-34. There is no Biblical record of the Jordan's having stopped in its course to allow Christ's baptism to take place.

47-57

The same argument is used by Felton in his natural exemplum: "Dicunt autem philosophi naturales quod panis comestus conuertitur in naturam carnis et sanguinis. Et dicitur hec conuersio naturalis siue formalis quia, operante natura, manente priori materia, forma mutatur." (Additional MS 22572, ff.110v-111r).

53 and(2)]

The omission of "and" in the HR copytext is explained by the proximity of the previous "and" and the misreading of the sentence as "man is cloped in forme of brede".

58-93

The question of communion in both kinds was taken up by the Lollards and the Hussites in the fourteenth and fifteenth centuries. In England, the Lollards, led by Wycliffe, opposed the priest's receiving both elements as part of their general opposition of the exaltation

of the priest over the people. In fact, Wycliffe's belief in the doctrine of transubstantiation was for long only nominal, and his real beliefs were expressed in 1379 in his book On the Eucharist. In Bohemia, John Huss was burnt at Constance in 1415 for preaching various heresies, including strong criticism of priests - "and he preached also that in the Holy Communion the Body of Christ and also the Blood of Christ should be given to the common people" (quoted from Zizka, a contemporary Bohemian writer, by Waley, 1964, p. 134). In fact, the communion in both kinds was instituted by the Hussites in Prague around 1414.

If we suspect some influence from Felton's sermon on this passage in H, the discussion of communion in both kinds may have been prompted by the statement in Felton: "Hic nota quod solum sacerdotes sumunt hoc sacramentum vini sub specie, et non layci, quia [qui] sumunt corpus Christi sumunt tam carnem quam sanguinem Christi" (Additional MS 22572, f. 107v).

R deals at this point with a much less controversial problem surrounding the Eucharist - how each Host can possibly contain the whole of God. The analogies cited are that each man hears the entire sound of a bell rung, and yet it remains a whole bell, and that each man hears all the mass sung, and yet it remains a whole mass. Felton's second Easter Day sermon treats the same problem in discussing the various miracles associated with the Eucharist. The first miracle is that real bread becomes the Body of Christ; the second that it remains as real bread in appearance; the third that, however many parts the Host may be broken into, each part remains the whole God; the fourth that every church contains in the Host the whole body of God (Additional MS 22572, ff. 115v-116v).

Whether it is H or R which represents a divergence

from the original, it is difficult to say. In general, R diverges from H and the copytext (see Introduction, pp. 21-25) and H may represent the original matter of the sermon, compiled at a time when the Lollard heresies were more threatening than they seemed later in the century when perhaps the alternative material was substituted in R's copytext. The necessity of implicit faith in the doctrines of the Church is enjoined in both H and R (H, 11.87-93; R: "And perfor be ware and hold not nor beleue not no fals opynyons þe whyche myȝte cause destruccion bope in your bodys and soules").

94-125

The narratio is recorded in Tubach as no. 2540, Heretic burned II. The burning of heretics was common on the Continent well before Henry IV passed the act, "De heretico comburendo" in England.

103-06

The vōw not to eat until justice is seen to be done is common, cf. I/10/171-72.

The sermon is found only in H. In structure it is simple and may be compared with many of the sermons of the Festial. It begins with an explanation of the founding of the feast, confirmed by the authorities of a St. James and an exemplum from real life. The three attributes of prayer, that it must be meek, wise and enduring, are then discussed in turn, and the sermon concludes with a narratio illustrating the power of prayer.

The Rogation Days, for which the sermon is intended, are the Monday, Tuesday and Wednesday before Ascension Day, which falls on the Thursday. The institution of the feast is described in the Legenda Aurea (see Note to 11.8-28 below). Mamertus, bishop of Vienne in Gaul, instituted solemn litanies, or rogations (L rogare, to beg) on the occasion of various calamities of the mid fifth century (see Staley, 1907, pp.206-08). The feast was brought to England before Rome and is recorded by the Council of Clovesho for 747. It is often known as the Letania minor (or Letania Gallicana) in contrast to the other occasion of litanies, St. Mark's Day, which is the Letania maior (or Letania Romana).

3-4

Three days of fasting within this festival season of Pentecost is of course unusual. The processing round the church is preserved in present-day ceremonies of beating the bounds, which date from the 1559 Injunctions of Elizabeth I. For the Middle Ages, the Legenda describes a procession in which the cross is carried, clocks and bells are sounded and banners are waved - and, Caxton adds in his translation, "in some churches a dragon with a great tail is borne" (Ellis, 1900, p105) Cf. too the description in the Festial sermon for the Rogation Days, II/20.

8-28

Cf. Legenda Aurea (Graesse, pp.312-14): "Letaniae in anno bis fiunt, scilicet in festo sancti Marci, quae dicitur letania major, et tribus diebus ante adscensionem domini, quae dicitur letania minor, et interpretatur letania supplicationem vel rogationem ...Alia autem dicitur letania minor, quae fit tribus diebus ante adscensionem, quam beatus Mammertus episcopus Viennensis tempore Leonis imperatoris, qui coepit anno domini CCCCLVIII ante institutionem primae instituit, quae dicitur letania minor, rogationes et processio ...Tunc enim apud Viennam frequentes et maximi terrae motus fiebant, quae domos et ecclesias plurimas subvertebant, et nocturni sonitus et clamores saepe audiebantur, tunc etiam aliud terribile accidit, quia in die paschae ignis de coelo cecidit et regis palatium concremavit. Aliud insuper mirabilius fiebat. Sicut daemones porcos Dei permissione olim intraverunt, sic permissione domini propter peccata hominum lupos et alias feras intrabant et nullos verentes non solum per vias sed per civitatem publice discurrebant, et passim pueros et senes, viros et feminas devorabant. Cum igitur tam dolorosi casus quotidie fierent, praedictus episcopus triduanum jejunium indixit, letanias instituit et sic praedicta tribulatio conquirit. Deinde statum est ab ecclesia et firmatum, ut haec letania universaliter obseruetur."

This account is clearly the basis for the rendering in H. The ascription of the burnt palace to a king "pat hight Mennie" (1.15) may well be due to a misreading of "apud Viennam", since the Legenda gives no name to the king whose palace was burnt down on Easter Day.

18 howsen]

The weak plural ending is unhistoric, OE hūs being a neuter noun with a zero-morpheme plural.

20 pat]

The insertion of the relative pronoun aids style and ease of reading, but it may be that a zero relative was intended here. Cf. II/21/163.

26 recidivacion]

The later insertion of "i" after the "d" may be explained by the misreading of "iv" as "w" and the assumption that "i" had been omitted (see critical apparatus).

31 Orate ...saluemini]

The epistle for the first of the Rogation Days, James v, 16 (Douay: "pray one for another, that you may be saved").

34 be]

The omission of the two-letter word in the presence of two other two-letter words is a common phenomenon.

34-37

The "cumpany" or "trusty feliship" in the writer's mind is most likely a professional guild, which would ensure the material and spiritual wellbeing of its members.

41 must]

For a similar minim error (MS "mist"), cf. I/2/69 and 1.59.

44 Cause whi?]

For a discussion, see Note to I/7/9.

46 Rex ...dominancium]

Revelation: xix, 16 (Douay: "KING OF KINGS AND LORD OF LORDS").

48 not ...thrallès]

Note the distinction between "seruantes" and "thrallès" (see Glossary).

51-54 And ...graciam]

An elliptical sentence: "and (the fact) that God wants and desires that our prayer should be made in lowliness and meekness of heart (is confirmed) according to the apostle ...".

53-54 Deus ...graciam]

James iv, 6 (Douay: "God resisteth the proud, and giveth grace to the humble").

57 þe wis man]

See Note to I/6/94-95.

57-58 Quanto ...omnibus]

Ecclesiasticus iii, 20 (Douay: "The greater thou art, the more humble thyself in all things").

62 þat]

The use of "þat" both here and at 1.63 shows ellipsis of the antecedent (= (that) which). See Glossary.

65 Petitis ...petitis]

James iv, 3 (Douay: "You ask and receive not: because you ask amiss").

73-81

Paul records in his second epistle to the Corinthians, chapter xii, how he begged God three times that his infirmities might be taken from him but was refused on the grounds that Paul's weakness showed God's strength.

77 Sufficit ...Paule]

II Corinthians xii, 9 (Douay: "My grace is sufficient for thee").

78 cause whi]

See Note to I/7/9.

84-89

In Exodus xvii, 8-16 it is told how Amalek fought the Israelites, led by Joshua, while Moses, Aaron and Hur watched the battle from a hill-top. Moses held God's rod in his hand, and as long as he held it, Israel gained the upper hand. Because of his age, the battle was won by Moses' seating himself on a stone, with Aaron on one side and Hur on the other holding up his arms.

92-103

Herbert (1910, III, p.455) traces Thais (not Thasis, as here) to the Vitae Patrum (PL 73). He finds it in MSS Harley 4196 (Herbert, p.329), Harley 2391 (Herbert, p.335) and Cotton Vespasian D.ii. (Herbert, p.455).

Thais was a fourth century Egyptian penitent, of whom two lives exist. She was a public synner who was converted by St. Paptinutius, brought to a convent, and enclosed in a cell. After three years' penance, she was released and placed among the nuns but lived for only fourteen days.

95 closed an ancres]

I.e. "enclosed as an anchoress". An anchoress was a nun committed to a particularly strict and isolated rule. The early thirteenth century Ancrene Riwe is an epistle of guidance for such a life (see Shepherd, 1959).

Although the sermon is simply labelled "Item de Oracione Dominica" in H and has no title in R, it follows two sermons for the Rogation Days and is clearly intended as a discourse for that period. It follows the common scheme of dividing the Pater Noster into seven petitions and then relating these seven to further sevens, in this case, the seven deadly sins, seven gifts of the Holy Ghost and seven beatitudes. (See Hussey, 1958, Kellogg and Talbert, 1960) The Festial sermon "De Oracione Dominica" edited by Erbe from MS Gough Eccl. Top. 4 (Erbe, 1905, pp. 282-88) is based on a similar but simpler schematisation. Several other sermons in the same mould are cited by Ross (1960, p.341, 9/31).

The Pater Noster was among the pieces to be taught by the priest to his people according to Pecham's and Thoresby's decrees (see Introduction to Part II, pp.31-32). Cf. the Instructions for Parish Priests (ed. Peacock, 1868, p.13, ll.404-09).

It divided conveniently into seven petitions, excluding the opening invocation to God and the final "Amen", and it was inevitable that these should be connected with other sevens, particularly, since the Pater Noster was to be recited before the annual confession of sins at Easter, with the seven deadly sins. Bloomfield (1952, pp.83-84) traces the division of the Pater Noster into seven to Cassian. Both Ambrose and Gregory related the sins to the seven gifts of the Holy Ghost. The pseudo-Hugonian Expositio, which was very influential, linked the seven divisions of the land of Canaan with the seven sins, petitions, gifts, virtues and beatitudes, while St. Augustine earlier had dealt with the seven petitions, gifts and beatitudes in his "De sermone Domini in monte secundum Matthaeum", and Albertus Magnus in the thirteenth century connected the seven gifts, words

from the Cross, sins, petitions and virtues. In this way the elaborate, but by no means unusual, scheme of the present sermon evolved.

1-2 Peraventure ...Noster]

The sermon begins abruptly in H: "Let us imagine a situation where you asked a question and said, 'I know nothing except my Pater Noster (Lord's Prayer)'". R begins with a formal invocation ("Honorable souerans and frendys") and comments on the duty of the priest to encourage prayer in his parishioners (see critical apparatus to 1.1). This prayer is specifically enjoined as an antidote to idleness "in tyme of dywyne seruice", an inevitable result of the incomprehensibility of the Latin service to the lay congregation.

5 iij causes]

In fact, only two causes are given, the first at H, 11. 6-15, the second at H, 11.16-19.

6-15

Christ's teaching of the Pater Noster is recorded in Matthew vi, 9-15 and Luke xi, 1-4.

9 supposyd]

R's "supposyd" is more adequate in collocation with "stodied" of 1.8 than H's "seid", which has presumably been caught by the eye from "seid" of 1.10. See Glossary.

10 Domine ...orare]

Luke xi, 1 (Douay: "Lord, teach us to pray").

12-13 Pater ...celis]

Matthew vi, 9 and Luke xi, 2 (Douay for Matthew vi, 9: "Our Father, who art in heaven, hallowed be thy name").

13-14 oracio dominica]

I.e. "the Lord's prayer".

17-18 Breuis ...celum]

H's omission of the Latin quotation departs from the usual practice of Latin verse followed by English translation, and I have therefore emended from R. The quotation is not Biblical *and may be a* transcription of the Latin original of this section of the sermon. *It is also found in Chapter 37 of the Cloud of Unknowing (cf. Ecclesiasticus xxxv, 21).*

31-34

This may be translated: "The seventh cause and reason why it surpasses in effectiveness all other prayers is because of the great comprehensiveness of the requests which are contained in it".

35 vij dedely synnes]

See Note to I/6/86-87. The order of sins is Gregorian.

36 po vertues]

I.e. the virtues which counteract the seven sins.

seven ...Goste]

The seven gifts of the Holy Ghost stem from the words of Isaiah xi, 2-3 (Douay: "And the Spirit of the Lord shall rest upon him: the spirit of wisdom ("spiritus sapientiae"), and of understanding ("et intellectus"), the spirit of counsel ("spiritus consilii"), and of fortitude ("et fortitudinis"), the spirit of knowledge ("spiritus scientiae"), and of godliness ("et pietatis"). And he shall be filled with the spirit of the fear of the Lord ("spiritus timoris Domini")."). This was seen as a prefiguration of the coming of the Holy Ghost to the apostles on Whit Sunday recorded in Acts ii, 1-4.

The connection between the gifts of the Holy Ghost and the beatitudes is established in the Glossa Ordinaria for Matthew vi, 8, where the order is that of the HR sermon.

37 vij blessidneses]

Seven of the nine beatitudes (so called from their incipits, "Beati ...") from Christ's sermon on the mount (Matthew v, 3-11) are used here.

41 Pater ...celis]

Matthew vi, 9 (Douay: "Our Father who art in heaven"); Luke xi, 2.

53 vnthrifty]

I have emended H's "vntrifty" both here and at I/7/97. Cf. "vnthrifty" at I/7/78. R's "vntrusty" here is also the variant reading at I/7/97, but "vnthrifty" is clearly more adequate in both cases (see Glossary).

54 Cause whi]

See Note to I/7/9.

55-56 cuius ...appellaris]

I.e. "whose works you do you are called his son". Cf. the sentiments of I/8/133-43. The Latin is presumably a transcription of the Latin original of the sermon.

60-61 Sanctificetur nomen tuum]

Matthew vi, 9 (Douay: "hallowed be thy name"); Luke xi, 2.

73 spiritum timoris Domini]

Isaiah xi, 3 (Douay: "the spirit of the fear of the Lord"). The accusative case ("spiritum") presumably represents the Latin original of the sermon ("spiritum" being the object of "bringeth in", 1.72).

75 inicum ...Domini]

Ecclesiasticus i, 16 (Douay: "The fear of the Lord is the beginning of wisdom").

78-79 beati ...celorum]

Matthew v, 3 (Douay: "Blessed are the poor in spirit: for theirs is the kingdom of heaven").

82 Adueniat regnum tuum]

Matthew vi, 10 (Douay: "Thy kingdom come").

88 envye]

The normal Gregorian order of pride, wrath, envy, sloth, avarice, gluttony, lechery is slightly altered by the introduction of envy before wrath.

89-90 donum pietatis]

Isaiah xi, 2 (Douay: "of fortitude"). "Donum" (= gift) replaces the Vulgate's "spiritus" from now on.

93-94 Beati ...terram]

Matthew v, 4 (Douay: "Blessed are the meek: for they shall possess the land").

96-97 Fiat ...terra]

Matthew vi, 10 (Douay: "Thy will be done on earth as it is in heaven"); Luke xi, 2.

105 lettith ...knowe]

I.e. "hinders a man from knowing".

107 donum sciencie]

Isaiah xi, 2 (Douay: "of knowledge").

108-09 luctus ...alienis]

I.e. "grief for ones own sins and others' sins", presumably a transcription of the Latin original to the sermon.

110-11 Beati ...consolabuntur]

Matthew v, 5 (Douay: "Blessed are they that mourn: for they shall be comforted").

115-16 Panem ...hodie]

Matthew vi, 11 (Douay: "Give us this day our substantial bread"); Luke xi, 3 (Douay: "Give us this day our daily bread").

127 donum fortitudinis]

Isaiah xi, 2 (Douay: "of fortitude").

128-29 esuries et sitis]

I.e. "hunger and thirst".

131-32 Beati ...saturabuntur]

Matthew v, 6 (Douay: "Blessed are they that hunger and thirst after justice: for they shall have their fill").

135-36 Et ...nostris]

Matthew vi, 12 (Douay: "And forgive us our debts, as we also forgive our debtors"); Luke xi, 4.

145-47 Si ...vestra]

Cf. Matthew xviii, 35 and Mark xi, 26. It seems likely, in the context, that the writer has in mind the words of Christ which directly follow his teaching of the Pater Noster, Matthew vi, 14-15 (Douay: "For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences").

154 donum consilij]

Isaiah xi, 2 ("of counsel").

157 vera beatitudo]

I.e. "true blessedness".

158-59 Beati ...consequentur]

Matthew v, 7 (Douay: "Blessed are the merciful: for they shall obtain mercy").

162 Et ...temptacionem]

Matthew vi, 13 (Douay: "And lead us not into temptation");
Luke xi, 4.

164 petition]

H's "temotacion" is caught from above, 1.163.

165 suggestion ...dilectacion ...consent]

The three stages of sin - the impulse to sin caused by the suggestion of the devil, the desire and delight (L. delectare) to sin, and the agreement to perform the sin.

178-79 donum intellectus]

Isaiah xi, 2 (Douay: "of understanding").

180-81 mundicia ...impetratur]

I.e. "cleanness of heart through which the vision of God is obtained".

183-84 Beati ...videbunt]

Matthew v, 8 (Douay: "Blessed are the clean of heart: for they shall see God").

186-87 Sed ...malo]

Matthew vi, 13 (Douay: "But deliver us from evil").

200 vt ...malo]

I.e. "that he should deliver us from evil".

204 donum sapiencie]

Isaiah xi, 2 (Douay: "of wisdom").

209 Beati ...vocabuntur]

Matthew v, 9 (Douay: "Blessed are the peacemakers: for they shall be called the children of God").

212 Amen]

Matthew vi, 13.

The sermon is based on the seventh division of the Legenda Aurea sermon for the Ascension (cf. the Festial sermon, II/21, which is based on the same sermon source). The Legenda sermon deals with the seven things to be considered in Christ's ascension. The seventh, "quare ascendit", is divided into nine sub-divisions, five of which are utilised for the HR sermon, the first ("humiliatio amoris divini", cf. H, 11.5-15), the fourth ("nostra securitas", cf. H, 11.16-40), the fifth ("nostra dignitas", cf. H, 11.41-73), the seventh ("viae ostensio", cf. H, 11.74-86), the eighth ("januae coelestis aperitio", cf. H, 11.87-101).

5-15

Cf. Legenda (ed. Graesse, p.325): "Prima utilitas est humiliatio amoris divini. Johann. XVI: nisi ego abiero, paracletus non veniet."

7-8 Nisi ...vobis]

John xvi, 7 (Douay: "if I go not, the Paraclete will not come to you: but if I go, I will send him to you").

16-40

Cf. Legenda (ed. Graesse, p.326): "Quarta est nostra securitas. Ideo enim adscendit, ut noster advocatus sit apud patrem. Valde autem securi esse possumus, quando talem advocatum apud patrem habere consideramus. Joh. II: advocatum habemus apud patrem Jesum Christum justum, et ipse est propitiatio pro peccatis nostris. De hac securitate dicit Bernardus: securum accessum habes, o homo, apud Deum, ubi mater ante filium et filius ante patrem, mater ostendit filio pectus et ubera, filius ostendit patri latus et vulnera: nulla ergo poterit esse repulsa, ubi tot sunt caritatis insignia."

19-21 Aduocatum ...nostris]

1 John ii, 1-2 (Douay: "we have an advocate with the Father, JESUS Christ the just: and he is the propitiation for our sins").

23 mea_ne]

H's "mercifull" is an erroneous repetition from the earlier "mercifull mediatour" (1.23). "Meane" (see Glossary) is required as a translation of the Latin "aduocatum" (1.19).

26-40

Although HR ascribe the words to St. Augustine, the Legenda names Bernard as their author and is certainly correct. Cf. Bernard's sermon for the Nativity of the Virgin: "Advocatum habere vis? Ad Mariam recurre ... Exaudiet utique Filius Matrem, et exaudiet Filium Pater. Filioli, haec peccatorum scala, haec mea maxima fiducia est, haec tota ratio spei meae" (PL 183, col. 441).

The Latin quotation is unfinished in H. I have supplied the ending ("vbi ...insignia", 1.31) from R, since the translation presupposes it (cf. 1.40, "where so many meanes of mercy be specified").

The translation bears traces of rhyming (although rhyming, like the alliteration of "mortall man", "gracious goyng", "sewrte to pi saluacion", etc., is common in medieval religious prose) - "plasiuacion"/"saluacion", "denyed"/"specified".

Woolf quotes a lyric on the subject from John of Grimestone's preaching book ("pe moder pe sone sewt hire brest,/ pe sone his fader his blodi side/ and alle his wondis depe an wyde") and suggests that the ultimate source of the verse is Arnold of Bonneval via Stephen of Sawley (Woolf, 1968, pp. 34-35).

41-73

Cf. Legenda (ed. Graesse, p.326): "Quinta est nostra dignitas. Maxima quidem nostra dignitas est, quando natura nostra usque ad dexteram Dei exaltata est, unde et angeli hanc dignitatem in hominibus considerantes deinceps prohibuerunt se adorari ab hominibus, sicut dicitur Apocal. XIX: cecidi, inquit, ante pedes ejus, ut adorarem eum, et dixit mihi: vide ne feceris, conservus tuus sum et fratrum tuorum, ubi dicit Glossa: in veteri lege non prohibuit se adorari, sed post adscensionem domini videns super se exaltari hominem timuit adorari. Leo papa in sermone de adscensione domini: (hodie natura nostrae humanitatis ultra cunctarum altitudinem potestatum ad Dei patris est propecta consessum, ut mirabilior fieret gratia Dei cum remotis a conspectu hominum, qui merito reverentiam sui sentiebantur indicere, fides non diffideret, spes non fluctuaret, caritas non teperet.)".

45 fadir]

The uninflected genitive of OE fæder.

48-59

The attempt of St. John to worship the angel is recorded in Revelations xix, 10.

51 Cristes heavenly secretory]

St. John the Apostle was believed to be the author of both the Gospel ascribed to his name and the Revelations, to which the epithet "heavenly" presumably refers.

52-53 Cecidi ...eum]

Revelations xix, 10 (Douay: "I fell down before his feet, to adore him").

53-59

Cf. the Glossa Ordinaria for Revelations xix, 10: "In

veteri lege non prohibuit se adorari; sed post ascensionem, videns super se exaltatum hominem, ab homine timuit adorari" (PL 113, col.743).

58 hy3te and altitude]

The pairing of native and foreign synonyms is common in medieval English translation. The omission in H has been supplied, with emendation, from R, which reads (redundantly and atypically) "hy3e altitude".

59-60 Hec ...Domini]

The actual words of Pope Leo (see note to 41-73 above) seem to have been omitted in the copytext for H and R.

59 sermone]

I have emended from R (which follows the Legenda), although H's ?"servicio" (L. servitium) is not impossible.

61-62 Vide ...tuorum]

Revelation: xix, 10; xxii, 9 (Douay: "See thou do it not: for I am thy fellow-servant, and of thy brethren").

70-71 pat ...he]

For the repeated pronoun, cf. I/1/116-24.

74-86

Cf. Legenda (ed. Graesse, p.326): "Septima est viae ostensio, Mich. III:adscendit pandens iter ante eos. Augustinus: via tibi factus est ipse salvator: surge et ambula, habes quo, noli pigrescere."

75-76 Ascendit ...nos]

Micah ii, 13 (Douay: "he shall go up that shall open the way before them").

87-101

Cf. Legenda (ed. Graesse, pp.326-27): "Octava januae

coelestis aperitio: sicut enim primus Adam aperuit januas inferni, sic secundus paradisi."

Adam as a type of Christ is extremely common in medieval typology. The first Adam opened the gates of hell and damnation by eating the forbidden apple (see Genesis iii); the second Adam, Christ, opened the gates of paradise and salvation by dying on the cross to redeem mankind (see Matthew xxvii; Mark xv; Luke xxiii; John xix). In the same way, Eve, the first woman, was paired with Mary, Christ's mother (often reinforced by a play on Eva/Ave (the latter the first word of Gabriel to Mary at the Annunciation)).

91-93 and ...paradyse]

H's omission is explained as the scribe's eyeskip from the first "paradise" to its second occurrence, omitting the intervening section.

102-12

The conclusion is clearly influenced by the ninth subdivision of this seventh division of the Legenda sermon (ed. Graesse, p. 327): "Nona loci praeparatio. Joh. XIV: vado parare vobis locum."

105-06 Vado ...locum]

John xiv, 2 (Douay: "I go to prepare a place for you").

The sermon is based on a threefold treatment of the virtues granted to the apostles by the Holy Ghost at the Feast of Pentecost. To the last of these three divisions has been added, probably from a different source, a familiar medieval set-piece, known as the Charter of Christ, incorporated into an extended comparison of a rich man buying land with Christ obtaining the kingdom of heaven for man (H, 11.103-86).

1-11

The coming of the Holy Ghost to the apostles on Whit Sunday is recorded in Acts ii.

5-6 Cecidit ...omnes]

Acts x, 44 (Douay: "the Holy Ghost fell on all them").

10-11 Repleti ...illis]

Acts ii, 4 (Douay: "And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak").

14-17 Oon ...dreding]

The rhyming of the three divisions ("abiding"/"preching"/"dreding") is typical of the Festial sermons.

19-20

The authority for the Holy Ghost descending in fire is Acts ii, 3 (Douay: "And there appeared to them parted tongues as it were of fire").

28-29 Non ...vobis]

Cf. the words of Christ in John xii, 50 (Douay: "The things therefore that I speak; even as the Father said unto me, so do I speak").

36 Spiritus ...terrarum]

The quotation is not from the Song of Songs, as H suggests (1.37). Cf. similar sentiments at Numbers xiv, 21; Habakuk ii, 14; Psalm lxxi, 19. It is the Introit for Pentecost.

51-53 Cum ...loquamini]

Matthew x, 19 (Douay: "But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak").

70-82

Peter's denial of Christ after His capture in the Garden of Gethsemane is recorded in Matthew xxvi, 69-75; Mark xiv, 66-72; Luke xxii, 54-62; John xviii, 15-18. His life after Christ's ascension is dealt with in the Acts of the Apostles, and he wrote two Epistles.

73 Tu ...es]

Matthew xxvi, 73 (Douay: "Surely thou also art one of them"). Cf. Mark xiv, 69; Luke xxii, 58; John xviii, 17.

75-76 Non noui hominem]

Matthew xxvi, 72 (Douay: "That I know not the man"). Cf. Mark xiv, 71; Luke xxii, lvii.

79-80 Repletus ...veritate]

Micah iii, 8 (Douay: "But yet I am filled with the strength of the Spirit of the Lord, with judgment, and power"). (The Vulgate reads "virtute" rather than HR's "veritate", which is, however, confirmed by the translation, "trewth", H, 1.82)

83-84

The deeds of Ss. Paul and Barnabas are recorded in the Acts of the Apostles. For the quotation, see Acts xiii,

50 (Douay: "the Jews ...raised persecution against Paul and Barnabas").

87-89 quia ...operaciones]

This is presumably a direct transcription of the Latin original ("because the Holy Spirit is called sevenfold because of seven deeds/effects").

90

For the seven gifts of the Holy Ghost, see Note to I/23/36.

91-92

For the world, the flesh and the devil, see Note to I/1/31-39.

93-97 Et ...Domini]

Isaiah xi, 2-3 (Douay: "And the Spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord.").

103-86

This extended simile incorporates and elaborates the set-piece of medieval religious literature known as the Charter of Christ. Woolf (1968, p.210ff.) points out that the application of legal terminology to the doctrine of the Redemption began with St. Paul, while Ambrose described the committing of Mary to St. John as part of Christ's will. Woolf notes two uses of the Charter, either as part of a longer conceit (as here), or where "the charter metaphor is exclusively present, and the emphasis is upon the legal forms, the seal, the witnesses, etc." (p.212), known as the Short Charter.

Spalding (1914, pp.95-96) notes five separate compositions in Latin and the vernacular, a discussion of the Charter

in the course of The Pore Caitiff (Spalding, pp.98-102), and two Middle English allegorical charters in the "Charter of Favel to Falsehood" in Piers Plowman and the Charter of the Abbey of the Holy Ghost. There is no Short Charter before the fifteenth century, while the oldest MS of the Long Charter is c1350.

Poetry is the normal form in which the Charters are found, although there are several Latin prose versions of the Charter itself (beginning "Sciant presentes et futuri" and continuing throughout in Latin legal terminology), cf. Fasciculus Morum (MS Lincoln College Oxford 52.C., f.19v, col. a), John Felton's sermon for the second Sunday in Advent (British Library Additional MS 22572, f.10rff.), the endleaf of British Library Additional MS 21253, f.186r. Spalding also gives the text (pp.98-102) of the Carta Celestis Hereditatis from The Pore Caitiff, which bears some similarities with part of the HR version. None of the versions, however, is as elaborately explained in terms of the legal purchase of an estate as in HR.

A nobleman buying an estate (H, 11.105-07) is compared to Christ purchasing heaven for man (11.116-19). The nobleman makes an agreement with the seller of the land and gives a token deposit when the deeds of purchase are signed and sealed (11.107-11). In the same way, Christ, with the advice of the Trinity, made an agreement to be born into the world, gave a token deposit of His blood in His circumcision, and wrote out the deeds of purchase in His crucifixion on Good Friday (11.120-45, including the Charter proper, which is contained in 11.134-45). Just as the nobleman has a feast and rewards those who have helped in the purchase when he finally takes possession of the estate (11.111-15), so Christ took possession of the estate of heaven by His full payment of His blood on Calvary (11.145-50)

and rewards His followers with two feasts, one in the Eucharist instituted on Maundy Thursday, the other in His acknowledgement of man in His ascension as Man. (ll. 159-77). The gifts to those who helped Him in His purchase of heaven are the seven gifts of the Holy Ghost given to the apostles on Whit Sunday (ll. 177-86).

For the legal terms used, see the Glossary.

134-45

The details are common to the Charters - the parchment is Christ's skin, stretched on the cross as the sheep or calf skin was stretched on the parchment maker's harrow; the pens are (implicitly) the scourges; the letters number 5,475 wounds on His body; the five red seals of the Charter are the five main wounds suffered by Christ. Ll. 140-42 refer to Isaiah i, 6.

146-47 hym ...of(1)]

I have inserted the extra details from R, since the image of the cross as the altar, on which Christ's body and blood are served in the form of bread and wine, is common in medieval sermon collections. It may be, however, that R, which of course differs considerably from H now, has added details to the copytext's original.

151-54 Scientes ...Christi]

1 Peter i, 18-19 (Douay: "Knowing that you were not redeemed with corruptible things as gold or silver, ... But with the precious blood of Christ, as of a lamb unspotted and undefiled").

161-70

The reference is to Christ's Last Supper on Maundy Thursday (for "Shir pursday" see Note to II/16/1) when He instituted the Eucharist, which in the Middle

Ages was normally received by the laity only on Easter Day. Christ's words ("Accipite ...meum", ll.166-67) are from Matthew xxvi, 26 (Douay: "Take ye, and eat: This is my body"). Cf. Mark xiv, 22; 1 Corinthians xi, 24.

171-77

The reference is to Christ's ascension into Heaven, recorded in Acts i, 9. Christ's appearance in Heaven in the form of man was a sign to the angels and saints of man's certain redemption from sin.

177-86

For the seven gifts of the Holy Ghost, see Note to I/23/36, and for the quotation from Isaiah contained in H, ll. 183-86, see Note to ll.93-97 above.

186 loving]

I have altered H's "lyving" from R. The collocation of "charitabill" with "loving" is more suitable (L caritas, love), and cf. l.66 ("grete charyte and perfite loue") and l.102 ("charitably loving", where R in fact reads "charitable lyuyng").

187-92

The seven-stanza hymn beginning "Veni, creator spiritus" was composed probably in the ninth century and is sung at Vespers and Terce at Whitsun, besides other solemn occasions when the Holy Spirit is to be invoked, e.g. the ordination of priests, consecration of bishops, dedication of churches.

This brief sermon, found only in H, describes the institution of the feast of Trinity Sunday and its significance.

A petition for a special feast to celebrate the Trinity was rejected by Pope Alexander II (1061-73) on the grounds that the Trinity was honoured daily already in the "Gloria Patri", etc. It was not till the fourteenth century that the feast was universally introduced by Pope John XXII (1316-34) in his last year as Pope. The details of the rejection and later acceptance of the feast are given in the Festial sermon for the day, II/24/48-71. The feast's especial popularity in England may have been helped by its association with Becket, who was consecrated bishop on that day in 1162, an unofficial founding of the day in England.

1-13

Cf. Felton's sermon for Trinity Sunday (British Library Additional MS 22572, f.154r): "Festum de Trinitate olim ab Ecclesia non fiebat, sed propter multas hereses de Trinitate Karolus, Christianissimus rex, rogavit aliquem magistrum suorum ut historiam de Trinitate componeret, per quam errores illuminaret et fidem Catholicam edoceret, qua composita ordinatum fuit ut festum illud solempniter celebraretur." Felton goes on to explain that some celebrate the Trinity in the octave of Whitsun and others the last Sunday before Advent Sunday. A marginal reference indicates that the material is dependent on Jacobus de Voragine's sermons.

13-19

The coming of the Holy Ghost is described in Acts ii, 1-4.